

Youssef Ben-Naouar, M.A.

Andi Holilulloh, M.A.

Alliance of Civilizations

**United Nations Peace-making between
Ideology and Practice**

Please

PEACE

in the World



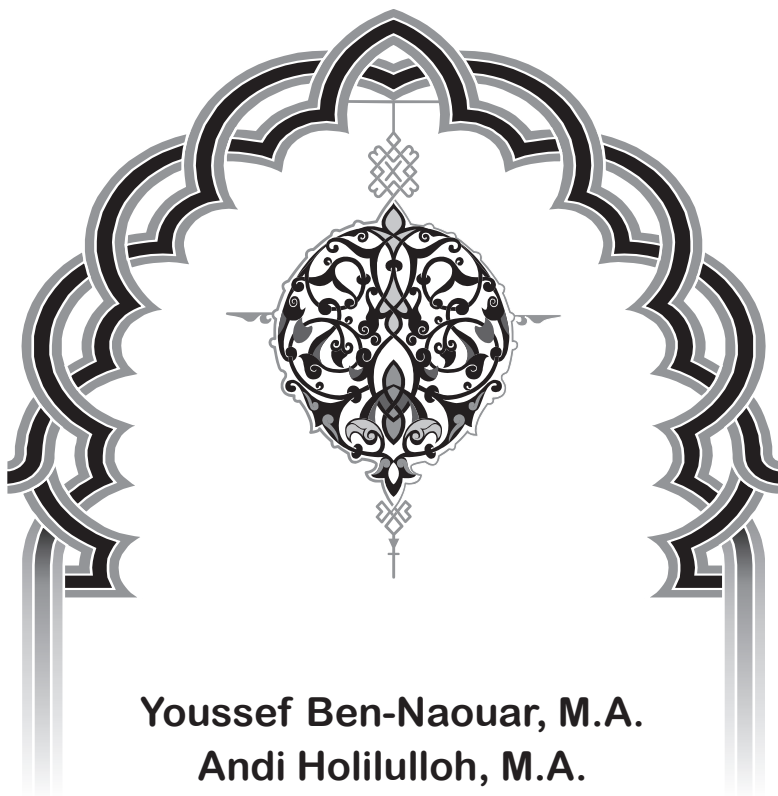
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Youssef Ben-Naouar, M.A.
Andi Holilulloh, M.A.

ALLIANCE OF CIVILIZATIONS

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between Ideology and Practice



«وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ»

الروم: ٢٢:٣٠

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.”

Ar-Rum: 30:22

“Mes amis, si c’est ainsi que Dieu nous a aimés, nous devons, nous aussi, nous aimer les uns les autres.”

L’Evangile, Dieu est amour. 1 Jean 4:7-21

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Youssef Ben-Naouar, M.A.
Andi Holilulloh, M.A.



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United Nations Peace-making between Ideology and Practice

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PREFACE



Youssef Ben-Naouar, M.A.

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Alhamdulillah, first of all, I would like to thank Allah SWT because of his continuous help, I have finally finished writing this book entitled “**Alliance of Civilizations: United Nations Peace-making between Ideology and Practice**” right in the calculated time. The purpose of writing this book is to fulfil the academic needs, discuss a civilization’s current issues and an attempt to present the role of the United Nations Organisation in building peace and promoting dialogue among civilizations, also make a comparison between its work in theory and practise. We will enhance our research by taking the UNESCO as a model and pursue its activities to get its roles that pave the way to an adequate atmosphere between civilizations.

This book is also dedicated with love and affection to my beloved super hero, she is my Mother. No one can replace her position in my heart because I’m nothing in this world



without her struggle, her love that makes me who I am today. The second position of my heart is a strong and gentle soul who taught me to trust in Allah, believes in hard work, and struggle till the last breath. Thanks you so much my Father for always being there for me. My parents who have been my source of inspiration and gave me strength when I thought of giving up, who continually provide their moral, spiritual, emotional and financial support. Thank you for all.

This book also is dedicated to my brothers, My Sister, Family, Friends and everyone who shared their words for advice and encouragement to finish this study. I also want to say special thanks directed to my friend **Andi Holilulloh** who always reinforce by his soft advices.

To my supervisor in Doctoral career, the teacher who loves her students as her love to her brothers and sisters, special thanks to **Dr. Sanae Errachidi** who helps with their motivations and encouragements.

To My Beloved .. for finding me the light, whenever There was darkness.

Fes, Marocco, April 2020

Writer

YSF



PREFACE



Andi Holilulloh, M.A.

Ph.D. Student of UIN Sunan Kalijaga Yogyakarta, Indonesia.

Alhamdulillah *rabbil ‘alamin*, firstly, I would like to say thanks to Allah SWT because of his help, Ben-Naouar Youssef as main writer finally finished writing this book entitled “**Alliance of Civilizations: United Nations Peace-making between Ideology and Practise**”. I actually knew Mr Youssef recently in 2019 on Facebook, and then we meet each other in Morocco on February 26th, 2020. We are Ph.D. students and we are academicians at the same time, I’m aware that he is a diligent Ph.D. student, great academician and talented person. He is really a smart person who can change the difficulties to his benefit.

This book is truly masterpiece that written by Mr Youssef, this is not only a book that can be read by students of university, but also for all intellectuals such as teacher, lecturer, politician, religious people who struggle for peace around the world such as the example of Morocco,



Indonesia, Syria, Palestine and so on. this book discusses three major parts; *first*, to present a General view of the key concepts such Alliance of Civilizations, United Nations with mentioning to its emergence, functions and main roles. *Second*, to achieve the peace-building between Cultures, clarifying its strengths and weaknesses by mentioning to the critics directed to it. *Third*, the contribution of the UNESCO in creating tolerance between different nations throughout its Cultural, Scientific and Educational Activities, mentioning to some Humanitarian support that it provides.

I pray to Allah SWT that this book will be useful for all people, lecturers, academicians, students of university and so on. In sha Allah, this amazing book will be blessed by the almighty of the world, Aamiin yaa Rabb.....

Yogyakarta, April 2020

Writer

Andi Holilulloh, M.A.



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INTRODUCTION



Mankind has discovered from his inception, the need of establishing a law that can set the framework for the relations between countries, create a kind of global equilibrium, and protect Human beings from Wars and conflicts; especially the latter that was a known phenomenon through the ages of human history, when Man used to solve their problems only by force. In the context of this Uncivilized issues, Man comes with ideas as an attempt to build the principles of tolerance and communication and confess the existence of the other; this motive took many different forms, sometimes got an ideological background and most of the time seems as a way to control the world from falling into cultural and civilizational conflicts. In addition to that, other forms can be used in this case, to reinforce the political and economical side between a country and another, and create a sphere of global peace between these civilizations which contribute - throughout history - to the emergence of some organisations as a result of these historical clashes; thus playing a very important role in realizing peace and reinforce Human rights and support the common benefits between cultures.

Most of the ancient Civilizations – the Greece, Roman, Iraq, Egypt, China, Persia. etc... – contributed somehow



in creating laws and constitutions that frame the matters of countries at all levels, then human efforts rolled on the level of the international law; these attempts smooth the way to build an international Law castle in the last decade, which comes with the appearance of the United Nations as an Organisation interested in organizing the connection between countries, and play a leading role in binding the bridge between Civilizations.

The goal behind this study is the daily political and religion issues that often spin around the matter of clashes between civilizations. Then, Co-existence became a need inside this civilization pressures that actually would not be happened only if the International actors, Civil Society and the Global Organisations find an appropriate solutions to reduce this civilization clashes and make the gap between cultures much more closer.

The field that we are dealing with is a rich area for discussion, especially by the Academic researchers. Moreover, it considered from the current topics that need a deep analysis and a subjective reading to extract the real work of the United Nations, ensure its credibility, orientation, background and its effectiveness in real world. That pushes us to try adapting what is written on the law – that frames this Organisation - with its work on the ground so as to understand its structure, ideological background and its trustiness depending on its activities and taking the critics directed against and some of its interactions with the international issues into considerations.



تقديم عام



اكتشف الانسان منذ الإرهاصات الأولى لقيام الدول، حاجته الى مرجعية قانونية تؤطر العلاقات بين الحضارات والثقافات المختلفة، وذلك لخلق نوع من التوازن العالمي، وحماية الجنس البشري من الصراعات والحروب، سيما أن هذه الأخيرة كانت سمة مميزة للعصور الأولى من التاريخ البشري، حيث كان الانسان يستعمل القوة لحل مشكلاته مع الآخر، في سياق هذه التداخلات الغير حضارية، جاء الانسان بأفكار كمحاولة لبناء مبدأ التعايش والحوار والاعتراف بالآخر ككيان مختلف، حيث أخذ هذا الحافز أشكالا متعددة، فتارة تأخذ طابعا أيديولوجيا، وفي كثير من الأحيان تكون خطوة لتجنب الوقوع في تلك الصراعات الحضارية. كما استعملت أوجهها أخرى في هذا الاطار، والتي هدفت بصفة عامة الى خلق جو من السلم والأمن بين الحضارات. حيث ساهمت هذه الأخيرة في ظهور بعض المنظمات الدولية كشكل رسمي يحتوي هذه الصراعات التاريخية بين الأمم والشعوب، فلعبت بذلك أدوارا طلائعية في تحقيق تقارب بين الثقافات ودعم المصالح المشتركة بينها.

في هذا السياق، مهدت هذه المحاولات الحضارية الطريق لظهور هيئة الأمم المتحدة التي ولدت من رحم الحروب العالمية الأولى والثانية،



والتي ساهمت بتنظيم العلاقات بين الدول انطلاقا من قاعدة التعايش والتحالف الحضاري. وتقريب الشعوب حضاريا وثقافيا عبر التواصل وكذا قبول الآخر المختلف في اطار التنوع الثقافي وحوار الحضارات.

هذه الكتاب هو محاولة لتقديم دور منظمة الأمم المتحدة في بناء صرح يؤطر مبادئ السلم والتعايش وتعزيز الحوار بين الحضارات. كما أننا سنقوم بعقد مقارنة بين تفاصيل بنودها - التي تصب في مسألة تحالف الحضارات لكونها الشكل الرسمي الذي أطرها - وتطبيقها على أرض الواقع. أيضا سنأخذ منظمة اليونسكو نموذجا وذلك بتتبع نشاطاتها واستنتاج مدى مساهمتها في تقريب الحضارات.

هدفنا من هذه الدراسة هو تحليل الاشكالات الراهنة التي تدور حول مسألة الصراع بين الحضارات, حيث أصبح التعايش مطلباً حضارياً ضرورياً وسط هذا الزخم الثقافي والذي لن يتحقق الا بإيجاد حلول مناسبة من طرف كل من الدول, المجتمع المدني, وكذا تدخلات المنظمات الدولية التي تعمل تحت تأطير الأمم المتحدة, وذلك للحد من هذه الصراعات الحضارية, وتقريب الهوية بينها .

في هذا الصدد, سنقوم في هذا البحث بجرد المعطيات التي تتبناها منظمة الأمم المتحدة في اطار مساهمتها في التحالف بين الحضارات على أسس السلم والتعايش وقبول الآخر, هذا وسنقوم بسرد الانتقادات الموجه لها والخروقات السافرة لبعض الدول المؤسسة لها مدعمين بأمثلة ووقائع راهنة لبنين من خلالها أن التحالف الحضاري التي تنظمه هذه المنظمات يحوي شيئا من اللبس الأيديولوجي الذي يهدم الانسان من حيث أراد الإصلاح .





PART ONE



ALLIANCE OF CIVILIZATIONS- UNITED NATIONS-GENERAL VIEW

A. Alliance of Civilizations

“O Mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other. Verily the most honoured of you in sight of Allah is he who is the most righteous. And Allah is the All-knowing, the All-aware”¹

The Holy Quran states that Allah (God) created all people from Adam and Eve, and made them in different cultures, races, and faiths to complete and cooperate together for the mankind prosperity and not to fight. Therefore, the term Alliance of Civilizations comes before Man calling for it. These verses reflect the nature of life which established on the multiplicity and differences, and none is better than other only by doing good deeds.

¹ The Holy Qur'an, Surat El-Hujurat (49 :13)

Nowadays, people are living and growing up with one of the greatest challenges societies and civilizations face today. In a world where cultures rising multiplicity phenomenon with each other, so that teaching the values and skills of 'learning to live together', has become a priority issue for education.

The term alliance of civilizations became a central concept that treated by most of the countries around the world, due to the clashes that arises and conflicts which set fire of hatred between civilizations. Samuel Huntington mentions to this matter by predicting how the nature of clashes would be in the future.

I will trace back to the impact of Samuel Huntington's hypothesis of a 'clash of civilizations' to come back to a general definition, characteristics and the background of the term alliance of civilizations.

Huntington's 'clash of civilizations' initially defined the terms of debate within a realist conceptual universe which simply replace 'States' with 'Civilizations'. He indicates to the fault lines between civilizations will be the battle lines of the future [...] differences among civilizations are not only real, they are basic. Civilizations are differentiated from each other by history, language, culture, tradition and most important religions between God and man, the individual and the group, the citizen and state, parents and children, husband, wife, as well as differing views of the



relative importance of rights and responsibilities, liberty and authority, equality and hierarchy. These differences are the product of Centuries. They will not soon disappear. They are far more fundamental than differences among political ideologies and political regimes”².

These clashes—as Huntington mentioned—comes over accumulations that contributed in many ways to rethink about alliances between civilizations; the twentieth century surpassed all the previous centuries in terms of the magnitude of violence and cruelty. Thus, the twenty-first century has put humanity into a dilemma. Either it will become an age of a culture of peace and tolerance, or it will be the last century in the history of civilization. In the last century, the culture of war and intolerance, in all its manifestations, became one of the greatest evils for humankind. Two world wars, more than 200 large-scale wars and armed conflicts, the violence of totalitarian and antidemocratic regimes, the struggle for power, and genocide, all a result from the culture of war, have claimed up to 300 million lives. The creation, improvement and spread of weapons of mass destruction are an indication of an increased risk of using those weapons³.

For this purpose, the concept of “Alliance of Civilization” emerged as a reaction to reform what conflicts made, at

² Huntington. S, The clash of civilizations, Foreign affairs, council of Foreign relations, 1993; 72, 3; ABI/INFORM Global pg. 22

³ Emmanuel Agius and Jolanta Ambrosewicz, Towards a Culture of Tolerance and Peace, Canada, 2003, P : 4



first it was not very popular among most western social scientists and researchers in the 20th Century, although it was somewhat influential in 19th scientific thought. More recently, some global incidents was one of the reasons of “Clash of Civilizations”, which lead in its turn to reconsider the matter of peace between civilizations, the September 11 attack was a direct cause behind these clashes, more specifically, between the west and Islam that contribute to build a hatred discourse and announce wars against the orient represented by Islam. Besides, voices of peace all around the globe arise to claim the possibility to fix an alliance in purpose of stop wars, reduce fighting, and promote tolerance among civilizations.

Within this framework, a specific element included in the discourse of Alliance of Civilizations is that these dialogues and alliances are to be established primarily between the Islamic and western civilizations, and that their philosophical is to foundation is to involve the nations of “family of humanity” and “common destiny”.⁴

Alliance of Civilizations is the attempt to confront a case of hostility between human groups, by determining the common benefits and sharing goals, and creating a mutual knowledge among those allies partners due to reinforce a vital dialogue, and taking measures that help with blocking some individuals and groups from extremism

⁴ Nurullah Ardic, Civilizational discourse, the ‘Alliance of Civilizations’ and Turkish foreign policy, March 2014, P : 114



and violence, also to reduce the wave of terrorism which provoke destabilization, spread fear, horror and create a sense of cultural and religion clashes which distort easily the image of the other.⁵

In the same context, The Alliance of Civilizations is the natural outcome and fruit of dialogue of civilizations. In other word, it is the result of the sage of this world over many decades. In the same stream, this notion has been defined in many different forms. Generally, alliance of civilizations is what breathes life into dialogue and makes it constructive and effective. Any idea that serves human values and bolsters the efforts of the international community, bring about world peace and security, and spread the culture of justice and peace flows in the same direction as the alliance of civilizations. Any endeavour made by an individual or a group towards rapprochement, cooperation and coexistence between nations and peoples one another, only helps consolidate the alliance of civilizations because it fulfils one of the objectives set for this alliance. In practical terms, the alliance of civilizations is the most effective tool for reforming conditions, and saving humanity from a mass of problems and escalating crises that international policy has so far failed to resolve in a fair and decisive manner through conventional diplomacy and other methods that lack transparency, seriousness and dedication.⁶

⁵ سوزان دوغلاس، أمانة تحالف الحضارات، الأمم المتحدة، نيويورك، 2006، ص 3

⁶ Abdulaziz Othman Altwijri, Dialogue & Alliance of Civilizations, publication of the Islamic ESCO-ISESCO-1430H/2009,P : 12-16



Based on the above, I can say that the natural running of humanity required the prevalence of dialogue between civilizations. I also argue that religions are the essence of civilizations—although civilizations might deny it. Therefore, the impact of religions is clear, and they open the way, through the common aspects between them, to a joint dialogue between civilizations.

Interfaith dialogue as a tool for purveying peace and development has never been disputed or refuted. Some of the benefits of interfaith dialogue could be summed up in the following:

1. Promoting respect and diversity
2. Bridging social divides
3. Developing a more cohesive community
4. Discouraging consolidation of culture and cultural monopoly
5. Discouraging cultural subordination or superiority
6. Promoting mutual and reciprocal appreciation
7. Restoring trust and reducing the feeling of threat
8. Inoculating against ethnic and religious extremism⁷

As believers of the Abrahamic faiths, we are in need today to call the Quranic passage calling for monotheism:

⁷ Azzouzi Abdelhak, *Cultural and Civilizations Realities* ,Volume 5, paris, 2008.P: 40 -Edit



“Say: O people of the Book! Come to common terms as between us and you: that we worship none but Allah. That we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah”

“Al-Imran, 63”

Therefore, the promotion of dialogue between cultures and religions, in various means, leads automatically to their rapprochement, and to peaceful coexistence among peoples, it thus turns into a tool of understanding between nations, and a main stay of peace, which is the end goal of the efforts being made at various levels within the framework of dialogue, rapprochement and promotion of a culture of peace across the world [...] Intercultural dialogue opens the door widely for understanding among communities, furthers the rapprochement of cultures and facilitates the alliance of civilizations, this is what we mean by a civilizational interaction that is founded on cultural interaction that should help international cooperation in tackling and solving today’s challenges and problems and in edifying a new world order⁸.

Examining the history of civilization in this light, we come to the following unequivocal conclusion: humankind has to make a transition from the culture of war and violence to a culture of peace and harmony. A culture of peace must be developed as a result of this transition as a process of

⁸ *Ibid* - P : 15-30



spiritual enrichment of every single individual and the entire society. As a result, the existing ideas of peace will become the personal moral and spiritual values of each and every individual, they will form his or her thinking and mentality, direct his or her creative forces and capabilities and all other activities. Only through this culture will it be possible to prevent the destruction of civilization, the darkness and chaos, and to achieve peace and harmony, and create conditions for the development of mankind.⁹

The 20 Century was one of the most violent and bloody period of the human history, because of wars and long colonial control, and the struggle for the national liberty makes human being to rethink again nowadays to the needs of communication between civilizations which became a necessary requirement. In other words, Man is required to find the right path to a real and effective communication between all human civilizations, and it seems now that Mankind need—more than ever before—to get back his stability and live in peace. This human ambitious emerge officially in the international context by the appearance of the United Nations Organisation, which comes on behalf of the clashes and the global wars that destroyed the sense of coexistence between civilizations.

⁹ Emmanuel Agius and Jolanta Ambrosewicz, *Towards a Culture of Tolerance and Peace*, P : 5.



B. United Nation–General View

Since the evolution of civilizations, Man has searched to make a good relation with the other, he failed at first, but these experiences of failures grant him a determination to come close to the other across reading his culture, so as to recognize it for many purposes. In other hand, if we come across the history of civilizations, we may notice that war and conflicts were strongly attended among these cultures. This relations had been developed at the middle ages when Mankind choose to rebuilt many different notions about the terms “I”, ”other” ,God”, ”Man”, ”Existence”. This era which known as “ enlightenment age” contributed somehow in creating the basic elements of so many social theories that we share now in the 21 Century.

The idea of peace building, tolerance and co-existence among civilizations come to existence because of what was happening throughout history. More specifically, the Middle ages of Europe that knew a wave of clashes between many religious, ideological and political streams. John locke had tackled this issue by writing a letter about tolerance¹⁰,the letter was written in 1685, it was an urgent writing because of the 150 years history of religious persecution and a permanent fighting that was one of the reasons which pushed him to write about toleration between religions, groups and movements. As we read the philosophy of Locke

¹⁰ See John Locke .A letter Concerning Toleration, translated by William Popple, 1689.



in the sense of what was happening in the 17th century, and how each movement and religious team count itself the represented of God on earth, our minds go away to what really happens nowadays in Syria, Iraq and the clash between the Orient and the Occident that are almost similar to what had happened in front of the eyes of John Locke, then we may say that we are living the same scene with different people and tools, but in a different way. Instead, we are sure that the world is repeating itself again.

On account of these clashes, the term Alliance of Civilizations appeared not just as a concept, but as a need that required a practise and a good intention to make the world a better place, and for world peace in this crucial point in human history.

At the beginning of the third Millennium, the world should not repeat the mistakes of an earlier era. no civilization should try to establish hegemony over the other. The claim to civilizational superiority has too often been a receipt for confrontation. For this reason, alliance of civilizations in the context of international relations appears by the founding of the United Nations Organisation which conduct the train of co-existence, tolerance and create peace between civilizations.

The Emergence of the United Nations

Since the beginning of the 20 Century, the world sage rethinks about the global situation of civilizational conflicts,



especially the world wars that destroyed the human life in many parts of the globe. For this reason, thinkers and politicians start believing in the idea of stopping this matter and building peace instead, the idea transformed into reality by founding the United Nations Organisation which appears against the background of these clashes of civilizations. The United Nations has invented the concept of peace-keeping, has promoted a Global understanding of human rights, and has provided essential help in economic and social development, also responding to new demands for assistance is creating democratic societies.

The United Nations (U.N) is a global diplomatic and political organization dedicated to international peace and stability. The U.N. was officially established in 1945 following the horrific events of World War II, when international leaders proposed creating a new global organization to maintain peace and avoid the abuses of war. The U.N. initially had just 51 member states; today, the organization, which is headquartered in New York City, has 193 members. Major U.N. initiatives include preventing conflict by exploring options to ensure peace, providing food and medical assistance in emergencies, and offering humanitarian support to millions of people around the world. While the United Nations is sometimes criticized for its policies, bureaucracy and spending, the organization has accomplished hundreds of successful peacekeeping missions.



After World War I, an international group developed the League of Nations to solve disputes between countries. When World War II started, the initiative failed but highlighted the need for a new, reformed organization that could promote global peace.

In August 1941, Franklin D. Roosevelt and Winston Churchill held a secret meeting where they discussed the possibility of starting an international peace effort. They

Come up with a declaration called the Atlantic Charter, which outlined ideal goals of war and paved the way for the development of the U.N.

The United States joined the war in December 1941, and the title “United Nations” was first adopted to identify the countries that allied against Germany, Italy and Japan.

Representatives from 26 Allied nations met in Washington, D.C. on January 1, 1942 to sign the Declaration of the United Nations, which essentially described the war objectives of the Allied powers. The United States, United Kingdom and Soviet Union led the charge.

Over the next few years, several meetings took place to draft a post-war charter that would decisively describe the roles of the U.N.

The main principles and structure of the United Nations Charter were determined by leaders at the United Nations Conference on International Organization (UNCIO) in San Francisco on April 25, 1945.



After the war ended, the official United Nations Charter was ratified by 51 members on October 24, 1945.¹¹

The United Nations Charter is the constituting instrument of the organisation, setting out the rights and obligations of member states, and establishing the United Nations organs and procedures.

An International treaty, the charter codifies at the international level the major principles of international relations such as: equality of states, prohibitions of using force in international relations and promoting human rights to which all women and men are entitled.

The United Nations was founded in 1945 to help stabilize international relations and give peace a more secure foundation. since then, it has been both witness and catalyst to an extraordinary transition in global relations, from the ruins of the second world war, through years clouded by the rivalry of two major power blocs, the threat of nuclear war and seemingly endless regional conflicts, the united nations has evolved into an organization in which the collective search for stability founded on peace and development has become an over-riding concern.¹²

¹¹ United Nations, [online] available at <https://www.history.com/topics/world-war-ii/united-nations>.24 (access date: February 2019)

¹² United Nations, Basic Facts about the United Nations, Department of Public Information, published by the United Nations, November 1995, New York, P: 25



C. Functions, Missions and The Achievements of The U.N

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

- 1. To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.*
- 2. To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.*
- 3. To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained.*
- 4. To promote social progress and better standards of life in larger freedom*

AND FOR THESE ENDS

- 1. To practice tolerance and live together in peace with one another as good neighbours.*
- 2. To unite our strength to maintain international peace and security, and*
- 3. To ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest.*



4. *To employ international machinery for the promotion of the economic and social advancement of all peoples.*

HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS

*Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.*¹³

This was the Preamble to the Charter that expresses the ideals and common aims of all the peoples whose Governments joined together to form the United Nations. The Charter opens, and includes sections on United Nations principles, Membership and its organs. Moreover, it accommodates legal concepts, human rights principles, ethical values and constitutional rules that govern international relations and set the foundations for cooperation between world's Nations within the framework of international law.

In this Preamble to the United Nations Charter, the people of the U.N declare their determination “to save succeeding generations from the scourge of war, reaffirm

¹³ Available at the Official Website of the UN Organisation www.un.org (access date: 25 February 2019)



faith in fundamental human rights, and to promote social progress and better standards of life in larger freedom». Accordingly, Article 1 of the Charter proclaims that one of the purposes of the U.N is to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race sex, language or religion.¹⁴

In this section we will tackle briefly the functions and mission of the United Nations focusing mainly on what is related to reinforcing peace, promoting dialogue and proving the theory of alliance of civilizations.

The Organisation set different purposes and principles that are outlined in the U.N Charter and related to peace-building and promoting co-existence among civilizations, these principles are as follow:

1. Maintain international peace and security.
2. Develop friendly relations among nations based on respect.
3. Refrain from the threat or use of force against any other state.
4. Achieve international cooperation in solving international problems.
5. Practice tolerance and live together in peace with one another as good neighbours.

¹⁴ United Nations, Basic Facts about the United Nations, P: 189



In the same stream, The United Nations General Assembly declared 2001 to be “The United Nations year of Dialogue among Civilizations», with the goal of emphasizing the importance of tolerance in international relations and the significant role of dialogue as a means to reach understanding, remove threats to peace and strengthen inter-action and exchange among civilizations¹⁵.

U.N. has many part to it, it deals with the matters of global economics, Social Policy, Human Rights and Culture. But the most important part in the U.N is The

Security Council: which has five permanent members who are responsible for controlling this policy; these are France, Britain, United States, China and Russia. This 15-member council oversees measures that ensure the maintenance of international peace and security. The Security Council determines if a threat exists and encourages the parties involved to settle it peacefully. The other bodies that are very important are as follow:

General Assembly: The General Assembly is the main policymaking body of the U.N. that votes on decisions the organization makes. All 193 members are represented in this branch.

Economic and Social Council: The Economic and Social Council make policies and recommendations regarding economic, social and environmental issues. It consists of 54 members who are elected by the General Assembly for three-year terms.

¹⁵ *Ibid*- P : 311



Trusteeship Council: The Trusteeship Council was originally created to supervise the 11 Trust Territories that were placed under the management of seven member states. By 1994, all the territories had gained self-government or independence, and the body was suspended. But that same year, the Council decided to continue meeting occasionally, instead of annually.

International Court of Justice: This branch is responsible for settling legal disputes submitted by the states and answering questions in accordance with international law.

Secretariat: The Secretariat is made up of the Secretary-General and thousands of U.N. staffers. Its members carry out the daily duties of the U.N. and work on international peacekeeping missions.¹⁶

Since we are dealing with alliance of civilizations in relation to U.N Organisation, the elaboration of principles to promote peace is carried out primarily by General Assembly under the Article 11 of the Charter, which states that the Assembly “ may consider the general principles of cooperation in the maintenance of inter-national peace and security, promote peaceful relations among nations by adopting several resolutions and declarations on peace, the peaceful settlement of disputes and international cooperation in strengthening peace .¹⁷One of the ways in

¹⁶ <https://www.history.com/topics/world-war-ii/united-nations>

¹⁷ United Nations, Basic Facts about the United Nations – P : 25-27



which the United Nations helps maintain international peace and security is through peace-keeping operations. Such operations are mounted to deal with conflicts that threaten international peace and security. as an example of that, the United Relief and works Agency for Palestine refugees in the near east was established by General Assembly in 1949, UNRW initially provided emergency relief to some 750.000 Palestine refugees who had lost their homes and livelihood as a result of the 1948 Arab-Israeli conflict. Moreover, the United Nations has performed numerous humanitarian, environmental and peace-keeping undertakings. By 1994, UNRWA was providing essential health, education, relief and social services to over three million registered Palestine refugees, of this number; about one million lived in 59 refugee camps served by the agency in Jordan, Lebanon, the Syrian Arab Republic, the Gaza trip and the west bank. URWA's humanitarian role has been reinforced by recurrent conflicts in the Middle East, such as the civil war in Lebanon, the Palestinian uprising (Intifada)* and the Persian Gulf crisis, which led to the replacement of over 300,000 Palestinians into the UNRW area of operations.¹⁸

Therefore, the United Nations Charter is the first international instrument to mention the equal rights of Men and Women in specific terms.it proclaims the determination

¹⁸ *Ibid* P : 104-105



of the peoples of the U.N to confirm the role of faith in fundamental human rights, in the dignity and the equal rights of Men and Women, this principles are clarified in the Universal Declaration*¹⁹ which proclaimed that “All human being are born free and equal in dignity and rights”.

¹⁹ *Universal Declaration : it is an international documents created by the U.N which states basic rights and fundamental freedoms to which all human beings are entitled

Intifada: the Palestinian uprising against Israeli occupation of the West Bank and Gaza Strip. The first intifada lasted from 1987 to 1993, and the second began in 2000.



خلاصة المبحث الأول * (الجزء 1)

عالج المبحث الأول لهذا الكتاب المفاهيم الأساسية التي يركز عليه، فجاء من ضمنها مفهوم "تحالف الحضارات" و "منظمة الأمم المتحدة"، كما تطرق أيضا الى أدوارها، وظائفها وأهدافها في اطار احلال السلم والتعايش بين الحضارات، في هذا الاطار سنقوم بإعطاء تعريفات مختصرة لكل مفهوم مشيرين الى أبعاده وسياقاته.

1) تحالف الحضارات:

سنعمل في هذا الاطار المفاهيمي على معالجة هذا المصطلح ضمن أبعاده وسياقاته، وذلك لكونه مصطلح حديث العهد تزامن مع وعي الشعوب والأنظمة العالمية بضرورة الانتقال من مرحلة الحوار بين الثقافات إلى مرحلة التحالف كغاية مثلى من هذا الحوار، خاصة بعد تزايد الصراعات والانتهاكات في حق الانسانية فضلا عن الوضع السياسي الحالي. الذي يستدعي إعادة النمط المتوتر للعلاقات بين الحضارات .

في هذا السياق، وبعبارة أدق، يعتبر تحالف الحضارات توجهها دوليا اتخذته الشعوب والأمم كمقابل لنظرية صراع الحضارات، وذلك من أجل إرساء أرضية متينة للسلم والتعايش والتضامن التي تتأسس على قيم الإنفتاح، وقبول الآخر.



فتحالف الحضارات هو السعي إلى محاربة احتمال حالة من العداء فيما بين المجموعات البشرية، وذلك بتحديد مصالح مشتركة وأهداف مقترسمه، وخلق معرفة متبادلة من قبل هؤلاء الشركاء المتحالفين دعماً للتواصل الفعال، واتخاذ تدابير كفيلة بمنع بعض الأفراد والجماعات من اللجوء إلى التطرف والعنف والتخفيف من حدة الانجذاب نحو الإرهاب، مما للأخير من قدرة على زعزعة الإستقرار، بث الخوف وعدم الإطمئنان، والإحساس بالصراع الثقافي والديني، الأمر الذي يخلق نوعاً من العداء والتباعد الحضاري.

فالدعوة الى تحالف الحضارات هي كل فكرة تخدم المبادئ الإنسانية وتعزيز جهود المجتمع الدولي من أجل استتباب الأمن والسلم الدوليين وإشاعة ثقافة العدل والسلام التي تصب في قناة التحالف بين الحضارات، وكل مسعى يقوم به أفراد أو جماعة، في سبيل التقارب والتعاون والتعايش بين أمة وأخرى أو شعب وآخر. وإدارة التنوع الثقافي في عالم العولمة ومد جسور التواصل بين الشعوب المختلفة، والتغلب على المشاكل الناتجة عن سوء الفهم والإنطباعات المغلوطة والترويج لثقافة السلام. وقد جاءت هيئة الأمم المتحدة مؤطرة لهذا المفهوم وذلك بتصميم لجنة عالمية تهدف الى خلق نوع من التعايش بين الحضارات، لهذا فان هذا المفهوم مقترن بالضرورة بهذه الهيئة لأنها كانت السبابة لاحتوائه بشكل رسمي.

(2) الأمم المتحدة:

ديباجة ميثاق الأمم المتحدة

نحن شعوب الأمم المتحدة

وقد آلينا على أنفسنا

- أن ننقذ الأجيال المقبلة من ويلات الحرب التي في خلال جيل واحد جلبت على الإنسانية مرتين أحزاناً يعجز عنها الوصف.
 - وأن نؤكد من جديد إيماننا بالحقوق الأساسية للإنسان وبكرامة الفرد وقدره وبما للرجال والنساء والأمم كبيرها وصغيرها من حقوق متساوية.
 - وأن نبين الأحوال التي يمكن في ظلها تحقيق العدالة واحترام الالتزامات الناشئة عن المعاهدات وغيرها من مصادر القانون الدولي.
 - وأن ندفع بالرقى الاجتماعي قدماً، وأن نرفع مستوى الحياة في جو من الحرية أفسح.
- وفي سبيل هذه الغايات اعترمنا:
- أن نأخذ أنفسنا بالتسامح، وأن نعيش معاً في سلام وحسن جوار،
 - وأن نضم قوانا كي نحفظ بالسلم والأمن الدولي،



- وأن نكفل بقبولنا مبادئ معينة ورسم الخطط اللازمة لها ألا تستخدم القوة المسلحة في غير المصلحة المشتركة،
- وأن نستخدم الأداة الدولية في ترقية الشؤون الاقتصادية والاجتماعية للشعوب جميعها،

قد قررنا أن نوحّد جهودنا لتحقيق هذه الأغراض،

ولهذا فإن حكوماتنا المختلفة على يد مندوبيها المجتمعين في مدينة سان فرانسيسكو الذين قدموا وثائق التفويض المستوفية للشرائط، قد ارتضت ميثاق الأمم المتحدة هذا، وأنشأت بمقتضاه هيئة دولية تسمى "الأمم المتحدة".

منظمة الأمم المتحدة هي منظمة دولية نائبة عن عصبة الأمم التي تم تأسيسها بعد الحرب العالمية الثانية، حيث تم إنشاؤها بهدف تحقيق التعاون بين الدول على اختلاف دياناتها، جنسياتها، ومذاهبها القومية، والدينية؛ لإحلال الأمن والسلام والمحبة بدلاً من الحرب، والكرهية والحقد، وقد ظهرت هذه الهيئة إلى الوجود بعد أن اجتمعت 51 دولة من دول العالم في سان فرانسيسكو، وتقرر عقد هذه الهيئة وتم التوقيع على إنشائها واتخاذ مدينة نيويورك عاصمة لها سنة 1945، وهي السنة التي انتهت فيها الحرب العالمية الثانية، حيث تمخضت عنها فوز دول التحالف التي ستصبح بعد ذلك القائمة الشرعية على هيئة الأمم المتحدة .

شكلت هذه الدول—والتي تمثلت في الصين، روسيا، فرنسا، الولايات المتحدة الأمريكية، وإنجلترا—اللبنة الأساس والدعامة التي

انبنت عليها هيئة الأمم المتحدة، حيث كانت المؤسسة لها ولقوانينها والحاكمة بأمرها حيث أخذت كل دولة من هذه الدول حق الاعتراض على أي قرار لا يناسب مبادئها أو بالأحرى مصالحها، ويسمى هذا الامتياز بـ ”حق الفيتو“ والذي يعطي الامتياز لحامله لعدم الوفاق أو الاعتراض على أي من القرارات التي تصدرها منظمة الأمم المتحدة ضمن المسائل التي تتعلق بالقضايا الدولية.

منظمة الأمم المتحدة هي هيئة عالمية تضم في عضويتها جميع دول العالم المستقلة تقريبا ، حيث تضم 193 دول أعضاء حسب آخر احصاء ، كما تتضمن 6 أجهزة رئيسية تابعة ، و 15 وكالة مختصة ، كل يعمل وفق الميثاق الذي يؤطر البرامج والأهداف لهيئة الأمم . مر العديد من الأمناء العامين الدين قلدوا رئاسة الأمم المتحدة كان من أشهرهم، بطرس بطرس غالي، كوفي عنان، بانكي مون. والآن يشغر هذا المنصب السيد أنطونيو غوتيريس الذي تكفل بالأمانة العامة ابتداء من 13 أكتوبر 2016.

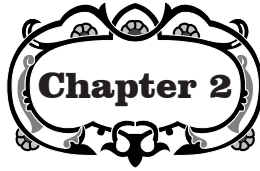
أطر ميثاق الأمم المتحدة أربع مقاصد رئيسية له تتمثل في:

- حفظ السلم والأمن الدولي
- انماء العلاقات الدولية بين الأمم
- تحقيق التعاون الدولي في حل المسائل والقضايا الدولية
- جعل الهيئة مرجعا لتنسيق أعمال الأمم المتحدة

لا شك أن هيئة الأمم قد خطت شوطا كبيرا في نشر الأمن والسلم الدوليين وما قدمته من بعض المساعدات للدول النامية ، ولكن هي



مطالبة بالقيام بأكثر من ذلك اتجاه القضايا العالقة , وليس غريبا أن ترى بعض الدول تطالب الأمم المتحدة بضرورة حدوث اصلاحات جذرية لجميع مؤسسات الأمم المتحدة . بحيث تكون لقراراته المصادقية بعيدا عن هيمنة بعض الدول، وأن يكون لها دورا أكبر في انهاء ويلات الحروب والمجاعات والسير نحو عالم أفضل.



UNITED NATIONS AND ALLIANCE OF CIVILIZATIONS

In these days, The Alliance of Civilizations has become a must if humanity is to build its order and achieve the harmony of its components, in fact, the alliance of civilizations is the life line that will rescue the world from the grave dangers. it is the bridge on which to build mutual understanding, cooperation and co-existence between nations and people in a world that is replete with divers and, sometimes, clashing ideas, doctrines and political, economic and cultural theories. Moreover, it is the essence of the inter-civilizational dialogue theory which has emerged and took form since its adoption by the U.N General Assembly in one of its resolutions, but long before that. In fact, the Muslim world was first to present this theory and sought to actively apply it in its drive to spread the culture of dialogue.¹

¹ Abdulaziz Othman Altwijri, Dialogue & Alliance of Civilizations, P : 12-16

In light of International problems threatening peace and security at present, the advocates of intercultural dialogue and alliance of civilizations carry the human and moral responsibility of creating a current with a large popular base calling for the establishment of a new world order, and sparing no effort to move ahead in this drive, in a way that fosters intercultural dialogue and the alliance of civilizations².in this sense, united nations has established an international initiative called for the importance of dialogue and coexistence between civilizations. Consequently, United Nation Alliance of Civilizations)UNAOC(had been emerged as an official organization which contribute to reducing clashes and promoting dialogue between civilizations.

A. The United Nations Alliance of Civilizations

The United Nations Alliance of Civilizations (UNAOC), an initiative of the secretary-General, was launched in 2005 with the co-sponsorship of the Prime Ministers of Spain and Turkey. The former of Portugal, Jorge Sampaio, was appointed as the first United Nations High Representative for Alliance of Civilizations in May 2007.

In February 2013, Nasser Abdul-Aziz Al-Nasser, President of General Assembly at its sixty-sixth session and former Permanent Representative of Qatar to the United

² Abdulaziz Othman Altwijri, the Alliance of Civilizations and building a new world order, publication of (ISESCO),2015,P: 25



Nations, became the second High Representative. After taking the post, Mr Al-Nasser prepared and submitted the strategic review document for 2013-2018 on the new vision for alliance, which was approved by the Secretary-General and endorsed by the Group of Friends the Alliance in September 2013.

Since its inception, the Alliance's work has been anchored in four main fields of action: youth, education, media and migration. Moreover, it has placed special emphasis on the importance of intercultural and interreligious dialogue in promoting greater understanding and respect among countries of identity groups, all with a view towards preventing conflict and promoting social cohesion.

The United Nations Alliance of Civilizations is a leading United Nations Platform for intercultural dialogue, understanding and cooperation, through its convening power, it continues to assemble Governments, international organisations, media, young people, faith-based organizations, lawmakers, local authorities, civil society organizations and individuals committed to promoting peaceful coexistence across diverse communities.

In observance of World Interfaith Harmony Week, the High Representative, in collaboration with the committee of Religious Non-Governmental Organizations at the United Nations, commemorated the sixth annual Interfaith Harmony Week at Tillman Chaptel, at the Church Canter for the United Nations, on 6 February.



The theme of the 2017 celebration was “Interfaith harmony: embracing the other». The High Representative underscored the vital role of religious leaders in conflict mediation, humanitarian action and the prevention of violent extremism.³

The United Nations Alliance of Civilizations (UNAOC) was created to improve understanding and cooperative relations among nations and peoples across cultures and religions — in particular, between the so-called Western and Muslim societies — and in the process, to help counter the forces that fuel polarization and extremism. Therefore, the Alliance – as a political initiative of the Secretary-General of the United Nations — generated an ever-growing support from countries, as well as from regional and international organizations. Between May 2007 and May 2011, UNAOC membership almost tripled, bringing together developed countries of the North and developing countries of the so-called global South, the East and the West. As of 2016, UNAOC membership of the Group of Friends has now reached 146 and counting.

To date, UNAOC has convened eight Global Forums: In Madrid in 2008, Istanbul in 2009, Rio de Janeiro in 2010, Doha in 2011, Vienna in 2013, Bali in 2014, Baku in 2016, and the UN Headquarters in New York in 2018. Those forums rendered UNAOC as one of the most relevant UN platforms for intercultural dialogue, understanding and

³ See Annual report of the United Nations Alliance of Civilizations for 2017;



cooperation by connecting governments, law makers, and local authorizes civil society organizations, the media, and religious leaders devoted to promoting trust and understanding between diverse communities, specifically between Muslim and Western societies.⁴

Based on that, the main responsible of UNAOC states the goals behind creating this organisation; this is reflected in the speech represented by the HE Recep Tayyip Erdogan in the second Alliance of Civilizations Forum who claims that:

The elements that unite us outnumber the elements that divide us. Harmony, mutual compassion and tolerance are innate to human nature. What we need to do is to activate this nature.

In the same context, the HE President Jorge Sampaio added:

We need to develop a sense of dialogue which above all means knowing how to listen, to understand, to accept and to respect different points of view. It is also about knowing how to build room for constructive dissent.⁵

The Alliance of Civilizations is supported by a growing community of over 100 countries and international organizations known as the Group of Friends. Since network has expanded by 20 per cent enriching the work of the

⁴ See www.UNAOC.org (access date: March2019);

⁵ Second Alliance of Civilizations Forum, Published by Alliance of Civilizations secretariat ,6-7 April 2009, New York, P : 28-29;



Alliance by providing ideas, insights and financial support. Members of the Group of Friends have also created their own National Plans to advance the goals of the alliance. A range of practical initiatives aimed at creating trust and promoting mutual understanding across cultures have already been launched⁶

This initiative was organized under the auspices of the UN secretary-General and supported by 130 UN member countries at first, aims “to prevent potential tensions and conflicts among cultures and Civilizations”, and is particularly concerned with “tensions that have emerged between Muslims and western societies due to post 9/11 Islamophobia^{*}. Turkey has been actively involved in this initiative, playing leading roles in various projects and committing resources for them, it also frequently figures as a concrete element of turkey’s emphasis on Global cooperation and universal values. for instance, in his address to UNAOC’s second forum, Erdogan placed Turkey’s efforts for the institution within the larger discursive field of inter-civilizational cooperation:

We have wholeheartedly believed that Christian, Islamic and Jewish worlds can understand one another... We have

⁶ *Ibid*, P : 14

^{*}9/11 Islamophobia: The September 11 attacks (also referred to as 9/11), were a series of four coordinated terrorist attacks, against the United States on the morning of Tuesday, September 11, 2001, this event created what is called now Islamophobia or the fear from Islam, which had been spread through media and became a fixed term linked to the Islamic religion and stick in the western’s mind as a fact.



declared against those who push forward the clash of civilizations that alliance of civilizations is possible... we need to foster an understanding that will overcome the 'us and them' dichotomy, which is the symbol of polarization. The first step toward this is to enhance tolerance, dialogue and solidarity.⁷

Therefore, The UNAOC is a political initiative of Mr Kofi Annan, former UN Secretary General and co-sponsored by the Governments of Spain and Turkey. A High-Level Group of experts was formed by Mr Annan to explore the roots of polarization between societies and cultures today, and to recommend a practical programme of action to address this issue. The Report of the High-Level Group provided analysis and put forward practical recommendations that form the basis for the implementation plan of the United Nations Alliance of Civilizations.

On 7 January 2019, H.E. Mr Miguel Ángel Moratinos assumed the position of High Representative for the United Nations Alliance of Civilizations, succeeding H.E. Mr Nassir Abdul-Aziz Al-Nasser, who succeeded H.E. Mr Jorge Sampaio.

The United Nations Alliance of Civilizations High Representative and Secretariat are based and operating from New York. The Alliance maintains a global network of partners including states, international and regional

⁷ Nurullah Ardicistanbul , civilizational discourse, the 'alliance of civilizations' and Turkish foreign policy ,P : 11-112



organizations, civil society groups, foundations, and the private sector to improve cross-cultural relations between diverse nations and communities.⁸

B. The Contribution of UNAOC to Co-Existence among Civilizations

“The 20 Century was one of the most violent and bloody century in the human history, because of wars, long colonial control, and the struggle for the national liberty that makes human being rethink again to the needs of communication between civilizations which became a necessary requirement, in other word, we are required to find a right path to a real communication among all human civilizations”⁹

No country can now plan individually for its environment, energy, aviation, and, maritime regulations, transportation. In the broad sense, the reality of the world has changed, we are living in global societies where mass migrations are taking place, and the world became a tiny village that contain a melting pot societies because of the globalization. Therefore, dialogue, tolerance, and coexistence has becoming a must in our era, it is a choice imposed by the global challenges that required a great effort to build a respectful cultural interaction based on communication and harmony.

⁸ <https://www.UNAOC.org/who-we-are/>

⁹ حوار الثقافات: هل هو ممكن؟ ندوة دولية حول حوار الحضارات، 3 أغسطس 2001، كيوتو-اليابان، ص 8

The United Nations Alliance of Civilization Organisation took this responsibility since its emergence in 2005, by promoting Dialogue among civilizations which comes as a reflection of human need for the rapid transformation of the world, this strategic choice imposed by the great challenges facing society as the best means of coexistence among nations and for the elimination of conflicts, reducing violence and Building a society that respects the values of dialogue and the principle of opinion.in fact, Stability can be achieved only if the spirit of tolerance represent the heart of the societies focusing on education to entrench these human values.

Actually, In order to establish a dialogue, we must review ourselves, take into account the dimensions of our differences, and leave our diversity and conflicts aside, and this is the first step towards accepting others and their divergence.in this regard, the world civilizational interactions throughout history took many forms, today, The civilized actor in the contemporary world has passed by three basic stages:

1. Dialogue of Civilizations
2. Clash of Civilizations
3. Finally, the Alliance of Civilizations

The Alliance of Civilizations has become a leading United Nations platform for intercultural dialogue,



understanding and cooperation.it has connected Governments, international organisations, media, young people, faith-based organisations, lawmakers, local authorities, civil society organisations and individuals devoted to promoting understanding across diverse communities [...] Among the events relating to religious dialogue, the High Representative participated in a meeting entitled” United against violence in the name of religion: protecting religious and cultural diversity in Iraq and Syria” hosted by the Vienna-based King Abdullah Bin Abdul-Aziz International Centre for Interreligious and Intercultural Dialogue in November 2014, in Vienna, where he delivered a message on behalf of the Secretary-General recalling the moral responsibility to protect all civilians affected by the Syrian conflict, regardless of their religion or ethnic affiliation.in December 2014, the Alliance attended a meeting in Abu Dhabi on rejecting violent religious extremism and advancing shared well-being.

The event was co-organized by religions for Peace and Forum for Promoting Peace in Muslim Societies and aimed at facilitating alliances to counter violent extremism¹⁰

At the political level, the Alliance of Civilizations aims to facilitate contacts and dialogues with political, religious, media and civil society figures that will be equipped to exercise their influence in advancing the AoC’s objectives

¹⁰ Alliance of Civilizations: eight annual report of the High Representative for Alliance of Civilizations, United General Assembly: P: 3-5



to help improve conditions for greater understanding and understanding among incoming decision makers from different cultural and religious backgrounds and in mobilizing groups acting as intermediaries. In view of the programmatic activities, the Alliance seeks to strengthen, support and strengthen cooperative relations and the sharing of information through relevant initiatives', in particular those in the United Nations system Which should be supported and coordinated, such as the Dialogue among Civilizations and the Tripartite Forum on International Cooperation for Peace [...] The Alliance of Civilizations seeks to achieve its objectives through a variety of activities:

1. Communication and dialogue with relevant “governmental, intergovernmental and non-governmental organizations”.
2. Implementation of targeted projects.
3. Advocacy, including through direct public statements by the High Representative or coalition staff.
4. Intervene to resolve religious and cultural tensions, and mobilize parties that can act as moderates along the lines of religious leaders, grassroots organizations, youth leaders and women leaders.

Generally, the report of the High-Level Group stated that the main objective of the Alliance of Civilizations is: Bridging the world's divisions¹¹

¹¹ See Alliance of Civilizations, Report of the High-level Group, 13 November 2006, p.3



Recently, The United Nations Alliance of Civilizations (UNAOC) launched the Call for Applications for the 2019 edition of the Young Peace builders in Middle East and North Africa programme. The call opened to participants of 18 to 25 Years old, from the region, with a strong interest in growing their ability to act as agents of peace in their community, region and beyond and to prevent violent extremism through intercultural and interfaith dialogue.

20 young women and young men affiliated with youth-led and youth-focused organizations had been selected to participate in an intercultural dialogue and peace building experience. They had interacted online through a series of facilitated modules, and in-person, during a one-week workshop. After completing the peace education curriculum, participants acted as a force multiplier of the lessons learned through the programme and actively take part in follow-up activities at the community level. At the end of the project, participants was invited for a symposium to share their experience, lessons learned, achievements and recommendations with a broader audience of practitioners, UN, policy makers, media and civil society, bringing visibility to their initiatives towards promotion of diversity and dialogue.

The programme supported the growth of networks of young peace builders who are equipped with the tools to address negative stereotypes, prejudice and polarization in order to build more inclusive and peaceful societies, tackling



the drivers of violent extremism. The long-term aim is their integration in governmental peace processes and policies. It was a part of UNAOC's educational programming for young people, which seeks to enhance the ability of young people and their organizations to foster mutual respect, understanding and long-term positive relationships between peoples of different cultures and religions.¹²

Throughout its activities, the UNAOC organize international forums calling to the principles of tolerance and peace, the last one was held in New York under the theme: "Commit2Dialogue: Partnerships for Prevention and Sustaining Peace".

The 8th UNAOC Global Forum 19-20 November 2018 tackled the catastrophe of violent extremism and the rise of cultural and religious-based discrimination and xenophobia that required an urgent intervention to explore innovative methods to promote inclusive approaches to conflict prevention and sustaining peace.

Since 2008, UNAOC Secretariat has organized seven global forums that were hosted in seven different countries around the world. **The UNAOC Global Forum** has become a leading platform for promoting interreligious and intercultural dialogue and understanding, as well as for forging collaboration with like-minded partners.¹³

¹² <https://www.UNAOC.org/2019/02/call-for-applications-young-peacebuilders-in-mena-2019/> (edit) (access date February 2019)

¹³ Concept Note of the 8th Global Forum of the UNAOC, "Commit2Dialogue: Partnerships for Prevention and Sustaining Peace". 19-20 November 2018 ,



UNAOC intervene in any terrorist attack, violation or anything that touch the innocent civilians, recently, the United Nations Secretary-General Mr António Guterres tasked the High Representative for the United Nations Alliance of Civilizations (UNAOC), Mr Miguel Moratinos, to develop an Action Plan for the UN. The announcement was made during an event at the Islamic Centre in New York to pay respects to the victims of the recent terrorist attack that killed 50 people at two mosques in Christchurch, New Zealand, and show solidarity and support for the Muslim community worldwide. Also, encourage Nations to be fully engaged in support of safeguarding religious sites.

The Secretary-General asked UNAOC to reach out to governments and faith-based organizations, religious leaders and others to explore actions to prevent attacks and guarantee the sanctity of religious sites. He added that he is “making a global call to reaffirm the sanctity of all places of worship and safety of all worshippers who visit revered sites in a spirit of compassion and tolerance”.¹⁴

All in all, the primary mission of UNAOC is to forge collective political will and mobilize concreted action at improving cross-cultural dialogue and cooperation among countries and diverse communities to prevent violence and conflict, and Promote social cohesion and peace. UNAOC

<https://8thglobalforum.UNAOC.org/concept-note/>

¹⁴ Available at the official website of the UNAOC: <https://www.UNAOC.org/2019/03/un-secretary-general-tasks-high-representative-for-UNAOC-with-drawing-an-action-plan-for-safeguarding-religious-sites/>



focuses its activities on four priority areas: Education, Youth, Media, and Migration.

C. United Nations in Theory and Practice

The U.N. has also faced criticism for promoting globalization, not being effective enough, backing provocative policies, providing controversial health options, being too bureaucratic, giving certain countries more power than others and spending too much money. This is what we are going to see in this chapter which I consider it the most important one, likewise, it is an attempt to know about the work of this organisation on the ground in theory and practise, mentioning to the critics directed against it in the context of our subject “Alliance of Civilizations”.

When the UN was founded after the World War 2, the main goal is maintain peace and global order, and the UN security council was created to enforce this actions under the supervision of the five permanent members each with power of Veto, that means the US, China, Russia, France, US and the UK have the ability to block the security council resolution, that otherwise be legally binding. Considering the fact that these five members use the strength of Veto in any Security Council decision, which mostly means a lot of inaction on some of the most urgent international crises.

As a matter of fact, if you look at the first Chapter of the UN Charter, we can get that this latter stands for friendship,

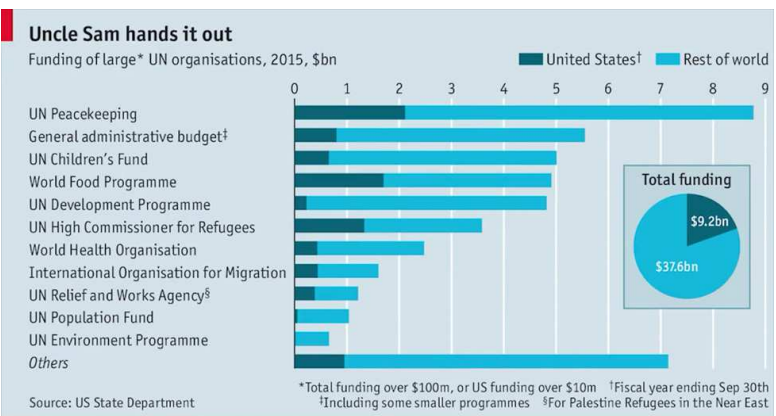


Love, peace and sunshine, but the reality of the organization on the ground is completely different, in this regard, we will mention briefly to four main problems with the UN:

1. Extremely expensive

Yearly, the U.N. spend billions of dollars to activate its agenda, in contract, the achievement in comparison of the U.N. yearly budget into consideration is actually low, in addition to that, the result of its interventions toward accomplishing world peace is extremely limited, instead, we may find failures in many international problems that the U.N. involve in. that's contribute in wasting money in non-guaranteed activities.

This chart below¹⁵ is an example of the money that is spent by the U.N. in 2015 in comparison with the money that is spending by rest of the world:



¹⁵ <http://www.shasegawa.com/archives/14987>



As we can see, the Chart reflect the big amount of money that is spent as a total Fund of the UN organisation in 2015 in comparison with the total amount of money that is spent by the rest of the world in the same year, which clearly mirror wasting financial support versus a weak result in the world peace process.

2. Corruption

We are certain that the political field at the first two decades of the twenty century was full of the pragmatic spirit among the great countries. This applies specifically to the states that have real military forces in the first place, and the ability to dictate its terms. In this period of time when war used as a legal tool and every soldier represent strength, rulers was not take philosopher voices into considerations. Instead, they followed the traditions of Hobbs and Machiavelli. Therefore, that period was marked by the monochrome, and one imperial law, where the main goal of the great countries was widen their lands and guarantee their security [...] Moreover, the practise result to this thinking come almost negative, what is amazing is to find plenty of mouths who claim and invites to adopt ethics, although they cover under movements to achieve their personal benefits.¹⁶ In fact, there are so many examples that clearly showed the corrupted side of the U.N. and many critical thinkers and statistics proved some negative sides of this organization.

¹⁶ د. فرح و د. كربولون، حوار الحضارات: المعنى، الأفكار، التقنيات، دار علاء الدين للنشر والطباعة والتوزيع، دمشق، الطبعة الثانية 2010، ص 74-75



In this sense, Some U.N. leaders, and most peacekeeping commanders and officers, seem to have an attitude that «boys will be boys» when it comes to satisfying their sexual desires with any women or girl available. But every year there are hundreds of allegations of U.N. peacekeepers committing sexual exploitation, rape, and abuse of women and girls—yes, minors—in the host country.¹⁷

3. Superiority of the developed countries

The U.N does not operate with the interest of western of the developed countries, in theory, the U.N should exist for the improvement of all nations, but in practise, we actually see the developed countries being to sacrifice in the name of altruism for third world countries, conversations in the U.N General Assembly always revolve about how we can improve life for people in Asia, Africa and the Middle East, but when was the last time the U.N talked about how we can improve the life of the Europeans or Americans !! That's lead to a critical feedback from many different sides that wondered about superior management of the developed countries. For instance, in a recent comment about the UN's "unjust" structure, Erdogan inserted the Alliance of Civilizations as a significant discourse particle into his criticism:

¹⁷ Thomas W. Jacobson, U.N. Peacekeeping: Few Successes, Many Failures, Inherent Flaws, the Centre for sovereignty and Security, a division of Freedom Alliance, March-April 2012, (article 1-7 pages)



“As Alliance of Civilizations I’d like to ask: Does the UN Security Council represent the entire world? Do its members represent all religious groups in the world? No, they don’t ! .. If the UN exists for world peace, then it urgently need reform.”¹⁸

In the same context, other form has shown the superiority of the dominant countries. Newly, in a clear violation of international legitimacy, U.S. President Donald Trump said it was time to recognise Israeli sovereignty over the Golan Heights that Israel seized from Syria in 1967, marking a dramatic shift in U.S. policy and giving a boost to Israeli Prime Minister Benjamin Netanyahu in the middle of his re-election campaign.

The president Donald Trump claims in a Tweet¹⁹ that:



Donald J. Trump 
@realDonaldTrump



After 52 years it is time for the United States to fully recognize Israel’s Sovereignty over the Golan Heights, which is of critical strategic and security importance to the State of Israel and Regional Stability!

 176K 4:50 PM - Mar 21, 2019



¹⁸ Nurullah Ardicistanbul, civilizational discourse, the ‘alliance of civilizations’ and Turkish foreign policy,P:112

¹⁹ Available at: <https://www.euronews.com> (access date: March 2019)



Richard Haass, a former senior State Department official who is president of the Council on Foreign Relations, wrote on Twitter that he strongly disagreed with Trump's Golan decision.

Haass said the move violates U.N. Security Council Resolution 242, "which rules out acquiring territory by war and serves Israel as it says all states have right 2 live in peace."²⁰

Many other examples exist in this sense that we cannot count, this situation confirm the popular saying: «where two elephants wrestle, the grass suffers». Therefore, the powerful countries that control the U.N. organisation work as a superior even the mission is shared by 193 member countries that create a sphere of non-equilibrium in achieving the main goals of the U.N.

4. The Veto

The end of the 2nd World War, brought about the existence of the United Nations in 1945 under whose auspices the Veto²¹ power system exists, but due to its

²⁰ Available at: <https://af.reuters.com/article/worldNews/idAFKCN1R21Y1>

²¹ **Veto Power System:** The creators of the United Nations Charter conceived that five countries — China, France, the Union of Soviet Socialist Republics (USSR) [which was succeeded in 1990 by the Russian Federation], the United Kingdom and the United States —, because of their key roles in the establishment of the United Nations, would continue to play important roles in the maintenance of international peace and security.

They were granted the special status of Permanent Member States at the Security Council, along with a special voting power known as the "right to veto". It was agreed by the drafters that if any one of the five permanent members cast a negative vote in the 15-member Security Council, the resolution or decision would not be approved.



inadequacies, incredibility, and exclusive nature, its usages has become detrimental to the non-veto power countries and consequently, marginalized regions and states especially the 3rd world states, advocacy groups such as human rights and civil rights activists, are objectively lending their voices against the application of veto power by a few privileged and influential countries during conflicts and wars.²²

In spite of these landmarks, its areas of inadequacies cannot be ignored. there are some aspects code of conduct that are calling for urgent reforms and modifications, to justify the very essence of its existence. one of such issues is « Veto Power System » .it is an absolute strength to the five World Powers such as Britain, France, Russia, China, and the US, who are also the permanent members of the same system, they used the Veto Card to oppose any decision taken against any State or government by the security council in times of conflicts, in a bid to resolve or deescalate the conflict, which may not be in favour of their national policy, or that of their allies, for either political, economic or ideological reasons. This action is legally allowed by the article 27 of the United Nations organisation, allows the five

All five permanent members have exercised the right of veto at one time or another. If a permanent member does not fully agree with a proposed resolution but does not wish to cast a veto, it may choose to abstain, thus allowing the resolution to be adopted if it obtains the required number of nine favourable votes. Available at: www.un.org (access date: March 2019)

²² Iyase, Nneka Blessing: A Critique of Veto Power System in the UNSC- supervised by Dr. Folarin Sheriff-College of Leadership and Development Studies-Covenant University-Ota-Nigeria-March 2017



permanent members states to counter all resolutions of the Security Council, which jeopardize their national interests and that of their allies.

Like the normal saying “power corrupts but absolute power corrupts absolutely” this is exactly how the Veto system has reduced the international political system. The Veto has been used many times in this sense, mostly; employ to fulfil the P5 Interests. The typical case note is the Syrian crisis, when the UN begin calling on the Syrian government to stop its attack in 2011, Russia and China decided to veto these resolutions. Because they consider the resolution harmful to their Ally Bashar al-Assad, therefore, those Veto’s Stand in front of the world leaders from taking any concrete actions to help ended deadly civil wars.

Other example as the entire world recently knows, In December 2017, 128 countries voted in a non-binding U.N. General Assembly resolution calling on the United States to drop its recognition of Jerusalem as Israel’s capital. Nine voted against, 35 abstained and 21 did not cast a vote. Most of the countries condemn the move and the UN and its members were not pleased actually, but the US challenged this international power and imposes to make this matter under international vote .which means that the power of the permanent members inside the U.N controls the general situation in the organisation.

In the other side, Trump’s threat appeared to have some impact, with more countries abstaining and rejecting the



resolution than usually associated with Palestinian-related resolutions.²³

Another possible remedy involves reining in the use of the Veto. In recent times, east-west antagonism has brought back paralysis when it comes to major crises. Over the past 10 years, Russia has used its veto on 10 occasions, largely to avoid Scrutiny over its actions in Ukraine—or to protect allies, such as the Syrian regime, from UN pressure. China has used its veto six times but never on its own—always in tandem with Russia. The US has issued vetoes three times since 2005, each time to defend Israel from censure.²⁴

In conclusion, the Veto power system in international politics has a lot of evil consequences to the global community, because of the absolute power accorded to the P5, rather than using it to justify the very essence of global peace; they use it to intimidate vulnerable states and governments.

To sum up, the ideal behind the UN is beautiful but the reality from the beginning was masked in deceit and outright stupidity. The presented notion was that all peace-loving countries would band together in a world where war would be avoided and harmony would reign through cooperation and fairness. There have been more wars and more bloodshed SINCE the advent of the UN than at any

²³ <https://www.reuters.com/article/us-usa-israel-diplomacy-jerusalem-explai/why-is-the-u-s-moving-its-embassy-to-jerusalem-idUSKBN1I811N> (edit)

²⁴ <https://www.theguardian.com/world/ng-interactive/2015/sep/23/un-security-council-failing-70-years>



time before. Why? [...] More precisely, the creators of the UN and the perpetrators of continued UN expansion are the very same powers that continue to undermine love and the indomitable role of our open minds, hearts, souls and spirits in our individual and collective ascensions to a truly better and more beautiful world.²⁵

Obviously, it is difficult to justify U.N. peacekeeping as successful, wise, or in the safety and best interests of the people they are purportedly assigned to protect. By noble character and nature, a father will risk his life to protect his family, and a man to protect his community or nation. But it goes against human nature to expect foreigners to risk their lives to protect people they don't know and to whom they have no rational connection or commitment. U.N. peacekeeping creates the illusion of safety and doing something good, but is inherently flawed.²⁶

²⁵ <http://www.loveearth.net/criticismoftheunitednations.htm>

²⁶ <https://www.history.com/topics/world-war-ii/united-nations>



خلاصة المبحث الثاني * (الجزء الأول)

يعبر الحوار بين الحضارات عن حاجة إنسانية تقتضيها التحولات المتسارعة التي يعرفها العالم، مما جعل هذا الحوار خيار استراتيجي تفرضه التحديات الكبرى التي تواجه المجتمع، باعتباره الوسيلة الفضلى للتعايش بين الأمم، ولإزالة الصراعات. لكي نقضي على العنف ونبني نهضة جديدة بنا يجب علينا أن نتعاون في بناء مجتمع يحترم قيم الحوار، ومبدأ الرأي، وراي الآخر، فالاستقرار لا يتحقق إلا إذا ترسخت ثقافة الحوار وروح التسامح والتنوع الفكري في نفوس المجتمع، فالتحالف بين الحضارات ضرورة من ضرورات انتظام الحياة الإنسانية وتناغم عناصرها ويمكن القول إن تحالف الحضارات هو طوق النجاة ان صح التعبير لانقاذ العالم من مخاطر تهدده.

في هذا السياق، جاءت محاور هذا الجزء مكملّة للتوطئة المفاهيمية التي ناولناها في الجزء الأول، وقد بدأنا المحور الأول بالحديث عن مبادرة الأمم المتحدة لتحالف الحضارات، حيث تم تأسيس مبادرة "الأمم المتحدة لتحالف الحضارات" في عام 2005، بمبادرة من حكومتي إسبانيا وتركيا، "وتحت رعاية الأمم المتحدة. برنامج الأمم المتحدة لتحالف الحضارات هو مبادرة من الأمين العام للأمم المتحدة السابق كوفي عنان، وتهدف إلى تنمية التفاهم وتطوير العلاقات بين الأمم والشعوب من مختلف الثقافات والأديان، والمساعدة في الحد من القوى التي تؤجج الاستقطاب والتطرف. يضم تحالف الحضارات اليوم بدعم من «مجموعة من الأصدقاء» أكثر من 100 دولة كأعضاء والعديد من المنظمات الدولية، ويدعم التحالف مجموعة مختلفة من المبادرات



التي تهدف إلى بناء الجسور بين الثقافات والمجتمعات المختلفة، وذلك بدعم من الحكومات الوطنية والمحلية والمنظمات الدولية والإقليمية، وكذا منظمات المجتمع المدني.

ففي 26 أبريل من عام 2007، تم تعيين الرئيس جورج سامبايو كمندوب رفيع لتحالف الحضارات بواسطة الأمين العام السابق بان كي مون لرأس مرحلة التنفيذ لهذا التحالف، لتعمل «أمانة تحالف الحضارات» تحت توجيهاته، و بالاشتراك مع الدول، و المنظمات الدولية و الإقليمية و جماعات المجتمع المدني، و المؤسسات و القطاع الخاص على تعبئة الجهود الموحدة من أجل تعزيز العلاقات الثقافية المشتركة بين الأمم و المجتمعات المختلفة، و لمبادرة تحالف الحضارات التابعة للأمم المتحدة نطاق عالمي مدعم بمنظور شامل، مع وضع أولوية على التعامل مع العلاقات بين المجتمعات الغربية و المجتمعات الإسلامية. على المستوى السياسي، يهدف تحالف الحضارات إلى تسهيل إقامة الاتصالات و الحوارات مع الشخصيات السياسية، و الدينية، و الإعلامية و شخصيات المجتمع المدني التي سيتم تجهيزها لممارسة تأثيرها في النهوض بأهداف تحالف الحضارات للمساعدة في تحسين الظروف من أجل معرفة و فهم أكبر بين صانعي

القرار الوافدين من خلفيات ثقافية و دينية مختلفة و في تعبئة الجماعات التي تعمل كقوى وساطة، و بالنظر إلى الأنشطة البرنامجية يسعى هذا التحالف إلى تعزيز و دعم و تقوية العلاقات التعاونية و مشاركة المعلومات من خلال المبادرات ذات الصلة، و على الخصوص تلك الموجودة في منظومة الأمم المتحدة و التي يجب دعم تفاعلها و

تنسيقها، مثل الحوار بين الحضارات و المنتدى الثلاثي المعني بالتعاون الدولي من أجل السلام.

انتقلنا في المحور الثاني للحديث عن دور مبادرة الأمم المتحدة لتحالف الحضارات والتي أفرزت اظهارة امكانيات جاءت ملخصة على الشكل التالي:

- الاتصالات والحوار مع الجهات المعنية "المنظمات الحكومية الدولية والمنظمات غير الحكومية".
- تنفيذ المشاريع المستهدفة.
- التدخل في القضايا الدولية، بما في ذلك من خلال التصريحات العلنية المباشرة من قبل الممثل السامي أو موظفي التحالف.
- التدخل لفض التوترات الدينية والثقافية، وحشد الأطراف التي يمكن أن تكون بمثابة قوات الاعتدال على غرار الزعماء الدينيين والمنظمات الشعبية، وقادة الشباب والقيادات النسائية.²⁷

أما المحور الأخير فقد عالج عمل الأمم المتحدة في سياق تحالف الحضارات بين التنظير والواقع، وقد أشرنا الى الانتقادات التي وجهت لها، فقمنا بإعطاء أربع تصورات أطرت مجمل هاته الانتقادات:

- تمويلات الأمم المتحدة جد مرتفعة
- مسألة الفساد
- تعالي الدول النامية
- حق الفيتو

²⁷ انظر برنامج الأمم المتحدة لتحالف الحضارات www.jamaity.org



اذن جاء هذا المحور حاملا أبعاد وسياقات برنامج الأمم المتحدة لتحالف الحضارات من خلال دراسة حيثياته وتطلعاته, وكذا الأدوار التي لعبتها في اطار خلق سبل التعايش بين الحضارات, أيضا عملنا على تقييم عمل منظمة الأمم المتحدة في البعد الأمني وتحقيق السلم والتحالف العالمي وذلك بالإشارة الى الانتقادات التي وجهت لها محاولين مقارنة المواثيق التي تؤطرها بالواقع المأساوي الذي يعيشه العالم اليوم.





PART TWO



UNESCO AND ALLIANCE OF CIVILIZATIONS

“Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed”

- UNESCO¹

The concepts of Culture of Peace and Dialogue of Civilizations proclaimed by the UN and UNESCO reflect best of all the meaning of dialogue as the way of interaction among civilizations. The main principles of these concepts are: mutual understanding, tolerance and respect; recognition of the multi-dimensional world and its diversity; equality of cultures and civilizations; conflict prevention. This paradigm has the greatest prospect of success as a model for the development of Civilizations.

¹ The preamble to the UNESCO constitution: Available at the official Website of UNESCO Organisation, http://www.unesco.org/education/pdf/UNESCO_E.PDF (Access date: 05/06/2019)

Nowadays, the global context is characterized by a rich diversity of peoples, communities and individuals who live in increasing closeness. Rises in population, migration, forms of new technologies and media are bringing people together in a 'meeting of cultures'. These tools have also encouraged new forms of creative expression and ways of sharing culture, and have opened up pathways to communicate with one another to facilitate co-existence and avoid clashes between civilizations.

As a matter of fact, countries face several key challenges that related to the Increases in migration, population growth and rapid advances in technologies which require more effective feedback on the part of policy-makers in order to invent opportunities, combat challenges, and adapt to the speed of change. Where Borders are becoming more close and cultural flows not bound by territory, while the movement of peoples has become increasingly difficult to monitor. Conflicts have become more complex, with both internal and international actors and drivers. While intercultural dialogue is recognized for its capacity to nurture the values and principles that support peaceful societies, its interventions may not produce a 'quick fix' or tangible, short-term gains Moreover, some authors contribute to the idea of clash among civilizations, For example, according to F. Fukuyama, the Western liberal civilization has proven its superiority and has many advantages in determining the global order of life, and other countries will have to accept



the stated norms of life. But according to S. Huntington, opposition to the western forms of globalization gives a new impact to the non-western civilizations; thus, provoking a clash of civilizations as an objective course of contemporary development.²

Based on the idea of intercultural dialogue, and the need to create a path toward alliance of civilizations, UNESCO emerged as an Organization that deals with promoting dialogue and reduce the gap between cultures depending on a global programme constituted on the Educational, Scientific and cultural background.

In this context, the word ‘dialogue’ can often refer simply to a conversation between different people, the term is also used to describe a form of interaction between two or more persons, entities, cultures - who might hold different views - that emphasizes self-expression and mutual listening without judgment in the spirit of openness, and has a transformative potential. Validation of the other has an empowering effect. Dialogue therefore functions as a smart power tool of diplomacy that may lead to tolerance, then alliance between civilizations.

In this part, we will discuss the work of UNESCO organization in the context of alliance of civilizations, focusing on the theme of dialogue among cultures, while –in

² Dialogue among Civilizations, High-Level Conference Eurasia in the XXIst Century, Dialogue of Cultures, or Conflict of Civilizations?, UNESCO, 2006 ,France, P: 252-255



the second unit we will tackle its contribution to reinforce the educational, scientific and cultural fields in Morocco, and showing - in the last point - the Humanitarian assistance that this organization offer(s) to keep the quality of these domains.

A. General Background of The UNESCO

UNESCO is a United Nations agency founded in 1945 and currently has 195 member states. It was founded in order to establish lasting world peace and sustainable development on the basis of humanity's moral and intellectual solidarity. It is known as the “intellectual” agency of the United Nations and exists to bring creative intelligence to life. The founding principles of the Organization support – creative economy; building collective ability to understand and anticipate changes in the environment - through education, scientific research and the sharing of knowledge; assuring intercultural dialogue by acknowledging our diversity.

UNESCO is known as the “intellectual” agency of the United Nations. At a time when the world is looking for new ways to build peace and sustainable development, people must rely on the power of intelligence to innovate, expand their horizons and sustain the hope of a new humanism. UNESCO exists to bring this creative intelligence to life; for it is in the minds of men and women that the defences of peace and the conditions for sustainable development must be built.



UNESCO was created in order to respond to the firm belief of nations, forged by two world wars in less than a generation that political and economic agreements are not enough to build a lasting peace. Peace must be established on the basis of humanity moral and intellectual solidarity.

UNESCO strives to build networks among nations that enable this kind of solidarity, by:

1. Mobilizing for education: so that every child, boy or girl, has access to quality education as a fundamental human right and as a prerequisite for human development.
2. Building intercultural understanding: through protection of heritage and support for cultural diversity. UNESCO created the idea of World Heritage to protect sites of outstanding universal value.
3. Pursuing scientific cooperation: such as early warning systems for tsunamis or trans-boundary water management agreements, to strengthen ties between nations and societies.
4. Protecting freedom of expression: an essential condition for democracy, development and human dignity.

UNESCO programs and activities encompass five sectors—education, natural sciences, social and human sciences, culture, and communication and information.³

³ Topic Area: Protection of Cultural property in Times of Armed Conflict, UNESCO meeting at SAI MUN, SAI Model UN 2015, UNESCO, available at



UNESCO's primary objective is to contribute to peace and security in the world by promoting collaboration among nations through education, science, culture and communication.

To realize these objectives, UNESCO seeks to foster a culture of peace and sustainable development. It promotes education for all; fosters environmental research through international scientific programmes; encourages national cultural values and the preservation of cultural heritage so as to derive the maximum advantage from modernization without the loss of cultural identity and diversity; promotes the free flow of information, press freedom and development of pluralistic media, supports the strengthening of the communication capacities of developing countries; and promotes the social sciences as instruments for the realization of human rights, justice and peace.

In education, its major activity, UNESCO's priorities are to achieve basic education for all adapted to today's needs, and to develop higher education, it also helps train teachers, educational planners and administrators and encourages local building and equipping of schools.

In the natural sciences, UNESCO's programmes include Man and Biosphere; the programme of the intergovernmental oceanographic commission; and the international Hydro-logical and international Geological

the website of UNESCO electronic library www.unesco.org



correlation programmes, UNESCO's helps to correct the imbalance in scientific and technological manpower, 90 per cent of which is concentrated in the industrialized countries.

In the social and human sciences, UNESCO focus on teaching and promoting human rights and democracy, combating all forms of discrimination, improving the status of women, and encouraging action to solve the problems faced by youth, such as education for the prevention of AIDS.

UNESCO cultural activities are concentrated chiefly on safeguarding cultural heritage. The world heritage list includes 400 sites, both cultural and natural, in the 100 countries. Cultural activities also concentrate on promoting the cultural dimension of development, encouraging creation and creativity, preserving cultural identities and oral traditions, as well as promoting books and readings.

In communication, UNESCO surveys needs and assists developing countries, through its international programme for the development of communication, to setup infrastructures in that field. It is multiplying efforts to promote the free flow of ideas by word and image among nations and within each nation, and to advance the principles of the freedom of the press and the independence, pluralism and diversity of the media.



UNESCO cooperates with more than 600 non-governmental organizations and foundations, as well as international and regional networks.⁴

At the functional level, the draft produced by the Allied Ministers –who established the UNESCO organization – specified the functions of the new Organization as the following:

1. To facilitate consultations among leaders in the educational and cultural life of all peace-loving countries;
2. To assist the free flow of ideas and information among the peoples of the world through schools, universities and other educational and research institutions, libraries, publications and the press, the radio and the motion picture, international conferences and the exchange of students, teachers and all other representatives of educational and cultural life, with special attention to the exchange of information on major educational and cultural developments, including advances in scientific knowledge.
3. To foster the growth within each country and in its relations with other countries, of educational and cultural programmes which give support to international peace and security.

⁴ United Nations, Basic Facts about the United Nations, P: 277-279



4. To develop and make available educational and cultural plans and materials for such consideration and use as each country may deem appropriate.
5. To conduct and encourage research and studies on educational and cultural problems related to the maintenance of peace and the advancement of human welfare.
6. To assist countries that need and request help in developing their educational and cultural activities.

UNESCO was established to promote peace and security through the application of education, science and culture to international understanding and human welfare.

The main concern of the founders was to promote and organize international co-operation through the dissemination of knowledge, the comparison of experience and the discussion of ideas, in collaboration with non-governmental organizations and associations and international non-governmental federations in which many specialists were represented.

The project were approved with a view to gradually attaining the main objective of UNESCO, namely ‘to contribute to peace and security by promoting collaboration among the nations through education, science and culture’, and bearing in mind that one of the Organization’s concerns was ‘the common welfare of mankind’, all within the



framework of the original idea that guided and still guides the work of UNESCO.⁵

B. UNESCO Role in Promoting Dialogue of Civilizations

Over the last two decades, the “Dialogue of Civilizations” has become one of the keywords in the global discourse on issues of world order and peace, especially the events of the recent years which led to an aggravation of the mistrust, fears and lack of mutual understanding between civilizations particularly Muslims and Western societies.

The nature of dialogue consists in the ability to see oneself from the perspective of the other-self-reflection- if we consider every social group in some way a cultural entity. A family, an organization, a group of adolescents have their own myth, their own collective beliefs and images, their institutions, technical skills, population, and geographical area. Which are not exactly like those of other families, other organizations, and other youth groups.⁶

The emergence of some International organizations such as UNESCO played a leading role in the promotion of civilizational dialogue.to contribute to an order of peace through cultural exchange and understanding has been

⁵ A History of UNESCO, Fernando Valderrama, UNESCO Publishing, 1995, P: 23-30

⁶ The Study of Politics: Maurice Duverger, Translated by Robert Wagoner, University of New York, Hong Kong, P: 104



the specific mission of UNESCO ever since its foundation as early as 1974. The principles of civilizational dialogue were outlined in the final document of the international progress organisation's conference on "the cultural self-comprehension of Nations" organized in co-operation with UNESCO (...) it will be the special mission of UNESCO to help to create a kind of "global space for dialogue" in a comprehensive sense (...) it will be UNESCO's special task and responsibility to contribute to the global awareness of such a danger and to prevent-in co-operation with the United Nations—a situation in which the world would be headed towards a new" cold war: this time not between ideological rivals, but between civilizations.

In this sense, the role of UNESCO in promoting dialogue summarises as follow:

1. Organize educational system on all levels.
2. To promote international exchanges on all levels and in a non-discriminatory manner.
3. To encourage and support the utilization of the ever more important electronic media in the service of promoting better understanding among nations, peoples and civilizations.
4. To promote the right of free speech, free expression of one's belief, find its limits.⁷

⁷ Paper presented at: « World Cup Round table on promoting understanding among cultures and peoples". organized by the Asia-Europe Foundation and the Korean National Commission of UNESCO, Seoul, 1 June 2002/Title: The Dialogue



Promoting dialogue among civilizations and cultures is a key component of UNESCO's mission and activities. The Organization's constitution provides that, peace must be founded upon the intellectual and moral solidarity of mankind, and that UNESCO has been created for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations organization was established and which is Charter proclaims. UNESCO, motivated by its ethical and intellectual mandate, seeks to stimulate a fruitful debate on the key issue of the 'dialogue among civilizations'.

In order to strengthen the dialogue among cultures, UNESCO is endeavouring to analyse the interactions that have taken place between them. The aim is to acquire a better understanding of the long-term processes that are the mainsprings of the memory of peoples _ and that can either fuel prejudice and incomprehension or lay the foundations for renewing dialogue between different civilizations, cultures, religions and spiritual traditions _ by going beyond the traditional, reductive approach to intercultural dialogue considered solely as the mutual knowledge of cultures and civilizations. It will thus be possible to analyse the basic concepts of heritage, identity and creativity as they take

of Civilizations: Philosophical Basis, Political Dimensions and the relevance of International Sporting events” _ Professor Dr.Hans Koechler , p: 10-12



shape, in order to strengthen the process, both historical and contemporary, that are conducive to a favourable convergence between cultures through the discovery of common heritage and shared values.⁸

A speech of the ex-Director-General of the UNESCO Mr Koichiro Matura at the Round Table on the Eve of the UN Millennium Summit 2001 confirmed the orientation of the organization through constituting the principles of dialogue, respect and human rights for all:

UNESCO is one of the world's principal forums for such dialogue. The dialogue it fosters is predicated upon universal acceptance and observance of basic human rights, as enshrined in the Universal Declaration of Human Rights of 1948, to which all Organization's members are committed. Within this broad moral framework, each culture knows that its voice is heard, weighted, and respected.⁹

Moreover, most of the resolutions of the UNESCO concerning raise dialogue among civilizations show the goals behind its creation, and here is a clear message in which the organization gives an important place to civilizational interactions:

Governments, the United Nations system, including the United Nations Educational, Scientific and Cultural

⁸ Dialogue among Civilizations, Round Table on the Eve of the UN Millennium Summit, UNESCO 2001, France, P: 12

⁹ A speech of the ex-Director-General of the UNESCO Mr. Koichiro Matura at the Round Table on the Eve of the UN Millennium Summit 2001, P: 18



Organization... to plan and implement appropriate cultural, educational and social programmes to promote the concept of dialogue among civilizations, including through organizing conferences and seminars and disseminating information and scholarly material on the subject.¹⁰

As an example of its work that is related to building peace and creates a sphere of dialogue instead, In Africa, UNESCO is supporting member states to prevent violence and conflicts, which have a negative impact on education. A project entitled “Promoting a Culture of Peace and Non-Violence through Education” began in 2012. Through the project, UNESCO developed a comprehensive mapping of current policy and resources of 45 countries in Sub-Saharan Africa, which provides a picture of how a culture of peace is fostered. In this regard, culture of peace values was found in 84 per cent of national education policies and systems.¹¹

Other serious project established by UNESCO organization is the Silk Roads Project, the basic objective of this latter, launched by UNESCO in 1988 within the scope of the World Decade for Cultural Development, is to shed light on the fertile and complex cultural interactions between East and West via these communication highways, which have made so substantial a contribution to the forging of a rich common heritage among the peoples of

¹⁰ Resolution A/RES/53/22 of November 1998

¹¹ Africa Sources and Resources for a Culture of Peace, www.unesco.org/africa4peace



the Eurasian continent. With a multidisciplinary approach and the organization of international scientific field trips, seminars, exhibitions and meetings, the purpose of the Project are to stimulate research and foster international cooperation. UNESCO's fundamental aim is to create the right conditions to raise people's awareness of the necessity of restoring the cultural dialogue of the Silk Roads as a way to promote a culture of peace and tolerance - so necessary in the world of today.

Several exhibitions have been organized within the scope of the UNESCO Project to promote knowledge among the general public of the intercultural exchanges which took place between East and West along the Silk Roads. These efforts at the first level come as cultural interactions which reduce the gap and distance between civilizations.

Vladimir Petrovsky, a Chairman of the Association "Comprehensive Dialogue of Civilizations" in Switzerland mentioned in a speech claimed in the High-Level Conference about Dialogue of Civilizations organized by UNESCO that:

If we look in historical perspective, the major lesson we can clearly draw from the past experience is that in the process of their interaction civilizations and cultures not only clashed, but also learnt from each other. It is true not only with regard to Eurasia, but to all the continents, regions and sub-regions on our planet. Concept of the "clash of civilizations" is too simplistic, because it does



not take into account a shared understanding by all civilizations and cultures of our being and purpose in life on our planet.¹²

Petrovsky added that Dialogue of civilizations and cultures is become the only way of their interaction in the 21st Century. With this purpose in mind he intend to concentrate on three issues: the major common goals of the global community, what kind of the dialogue is required today, and education in common human values and human-oriented approach to the global agenda.

Beside the efforts of UNESCO, and to achieve a clear understanding of intercultural dialogue, I think all actors must be equipped with the knowledge of different cultures, as well as behavioural norms, beliefs and values, such as gender and cultural stereotypes.

This includes knowledge of particular cultural characteristics including one's own as well as those of the 'other.' This approach can be supported by the culture and heritage sectors through initiatives that promote cultural diversity and engage people in intercultural dialogue in meaningful ways.

Respondents underline the importance of sharing good practices to promote a broader understanding of cultural diversity, such as via intercultural dialogue platforms and forums. Establishing communication and information outlets

¹² Dialogue among Civilizations, or Conflict of Civilizations?, P: 240



can strengthen public information as well as mechanisms to boost media literacy, and closer collaboration with the media can help reinforce positive images and messages of cultural diversity. Intercultural dialogue should play a significant, recognized role in education institutions and systems, and be coupled with adequate pedagogical approaches. Respondents also note that the development of closer ties between education and culture, especially through joint projects, can further develop the transversal scope of intercultural dialogue.¹³

Generally, UNESCO main function is to encourage civilizations to accept the basic fact of other civilizations existing together with all their different value systems, beliefs, social habits, etc... This fact of diversity should be understood by each civilization and should not be seen as a threat but as a chance for further development and enrichment the identity and awareness of one's own civilization.

In the same stream, and in the Islamic perspective, the Koran in its entirety invites us to contemplate the universe, the world, and the cosmos that are the signs of the creation by the almighty. The Koran treats the question of diversity, the reasons of plurality and openness to the other, the necessity of understanding and co-existence: "If God had wanted it, it would have made you a single community. But he wanted to test you do good deed; to him you all shall return. He will inform you of your divergences".¹⁴

¹³ UNESCO survey on intercultural dialogue 2017, UNESCO, Paris 2018 P : 36

¹⁴ Azzouzi Abdelhak, Cultural and Civilizations Realities, P : 17



Last but by no means least: we would like to stress the importance of a culture of dialogue that some organizations called for such as UNESCO, starting from the family. In other words, what is important is not only the message we wish to communicate but how we communicate it. This affects how our message will be perceived and received. In our dialogue we must be neutral and be understood correctly – not just our words but their deeper meaning. We should also speak less in generalities, and concentrate on practical undertakings; thus, bringing to the attention of the listeners good examples that will demonstrate how peace, stability and well-being are able to replace hatred and conflict. Of course, citing “good examples” does not imply the insistence on the adoption of a “blueprint” for all countries. What is needed today are actions, actions and again actions!

C. UNESCO between Idealism and Functionalism

As the saying goes, “Knowing is half the battle.” Identifying the problems we face at the beginning of the new century brings us half way along the road to resolving them. Nevertheless, we must not stop here. We must continue to seek the answer to the question: how do we accomplish this?

There is only one response to the challenges of globalization and the prevention against the clash of civilizations, and dialogue -direct or indirect- should



accompanied by practical deeds, which means that ideals is nothing if it would not be activated by actions.

UNESCO face a great challenge in achieving its ideals and principles on the ground, that make it under the attack of many different corners, but before tackling these attacks, let's ask some questions about the world today in the context of promoting dialogue among people; Does the West really want a dialogue between the North and the South, does he really have a good faith to the degree of handing it over to a constructive dialogue between Western and Islamic civilization to live the world in harmony or its interests and ambitions necessitate an uncompromising struggle with the Muslim and Arab world, even though this conflict is not in the naked eye?

What is proven by the Western intentions, through its foreign policies and major orientations is that they do not want to build a dialogue of civilizations because it is not in their interest. Rather, they prefer the clash of civilizations because they are in a position of strength, and the strong is always avoid establishing a serious dialogue because it will force him to make concessions. Actually, The West is not ready to make concessions to the Islamic and Arabic world. He uses his powerful position to dictate his conditions and do all that serves his interests.

In the other side, the weak—which applies the Arab and Islamic countries—believes that the dialogue serve him,



and try to convince the strong side about the important of dialogue.¹⁵

This point of view reflect the difficulty in achieving dialogue since the responsible of the UNESCO organisation are belong to the developed countries. Thus, no one today disagree on the role of UNESCO in the maintenance of international peace and security, but the way this contribution should be creates reasons behind a political conflicts among delegates that belongs to the organisation.

The American assumption was centred on the need to focus the efforts of the Organization to speak to the people using its huge potential to this purpose. And suggest that the States must grant the necessary facilities so that the Organization can perform its mandate without restriction. The political background behind this proposal is the desire of the United States and its allies to harness the organization to spread its liberal ideas based on the principle of free circulation of ideas and dialogue of cultures, and of course, the logic of history clearly shows that the strong culture of the nation is usually the dominant one.¹⁶

A Discourse of the Director-General of UNESCO, Audrey Azoulay has confirmed this matter of Politicization of the organization, she says:-

¹⁵ صراع الحضارات وكربي اليونسكو، حورية الظل، (Access date 04/2019 2009) www.hespress.com

¹⁶ مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب- جامعة محمد الخامس -كلية العلوم القانونية والاقتصادية والاجتماعية - الرباط - السنة الجامعية 1986-1987، ص 175

As speakers affirmed this morning, the cost of political inaction is tremendous. Marginalization, exclusion and poverty can only be addressed through programmes that respond both to the needs of learners and labour markets; combine literacy, occupational and soft skills, and offer opportunities for advancement. Most importantly, literacy requires political commitment – especially to the most vulnerable in society.¹⁷

Likewise, other message directed to the UNESCO Foundation which clarifies that this latest is in danger if their members do not improve its functioning, Dr Hunfer mentioning to this idea in his letter, he says:

New issues of priorities, major structural changes, sunset rules, etc. can be and must be discussed in order to improve the functioning of UNESCO. It would be a great pity if only because of the arbitrary behaviour without legal foundation of one Member State the future of the only global organization for education, science and culture is in danger. What the founders of UNESCO have formulated as its mission over 60 years ago has not lost its meaning and relevance to-day.¹⁸

In this case, UNESCO must have mechanisms with which to effect real change when governments do not comply with the basic premises of preservation. The organization also must be

¹⁷ Discours de la Directrice générale de l'UNESCO, Audrey Azoulay, à l'occasion de la remise des Prix pour l'alphabétisation, UNESCO Library, 7 Septembre 2018.

¹⁸ UNESCO is in Danger _ Causes, Consequences and Solutions, An open letter to Member States of UNESCO, Dr. Klaus Hufner, Germany 2012 , available at the official electronic library of UNESCO: www.unesco.org



strict in terms of dealing with the misuse of the organisation's main objectives or use it as a way for personal benefits.

As a concrete example that show the use of power for the sake of personal benefits. The controversy caused by the adoption of the General Conference of Palestine as full member of UNESCO in 2011 is the latest example in its kind. This reputation weakens UNESCO and makes it vulnerable to attacks on its legitimacy by neo-conservative forces, especially in the U.S.¹⁹

In the broad sense, when UNESCO voted to admit Palestine as a full member state and Washington responded by halting payment of its annual \$80 million in dues.

The United States and Israel were among just 14 of 194 members to vote against Palestine's membership. Washington says it favors an independent Palestinian state someday, but it must arise from negotiations, and admitting the Palestinians to international bodies beforehand hurts the peace process.

In the same stream, a UNESCO-based diplomat commented on the issue by indicating that "The fact is that UNESCO was all about solidarity and creating a climate for peace between countries, but nations now use their dues to influence programs, that need to change."²⁰

¹⁹ The Educational Work of UNESCO: Between Idealism and Functionalism, Maren Elfert, University of British Columbia, May, 2013, P: 14

²⁰ <https://www.reuters.com/article/us-unesco-future/too-little-cash-too-much-politics-leaves-unesco-fighting-for-life-idUSKBN1CI25G> (access date: 07/05/2019)



The dominant countries specifically the U.S size the opportunity of its position as a permanent member in the security council who has the right to vote against any resolution against its benefits, then the power of UNESCO in this case seems almost weak in front of the dominant of the U.S which polities the main objectives of the organisation. Consequently, UNESCO managers may live under the power authorities of some countries and the principles that it promise to achieve on the ground.

Throughout UNESCO's history, its official discourse showed a tendency to continue to the unity of the world by applying universal concepts such as "Education for All" and "lifelong learning". And the claim to universality could be achieved only through "scientific humanism". Also, without diversity UNESCO will not be universal and unless in fact it does seek to be universal we can see no significance in it, therefore the concept of "universalité" was the inspiration behind UNESCO, and it was strongly linked to the diversity of all cultures in what we call multiculturalism. To some extent, "Universalité" was one of the most-used terms according to UNESCO's discourses, and the discovery of what is universal for all human beings – was one of the organisation's core priorities. However, on the level of program planning, UNESCO proved unable to live up to the ideals of a universal mandate and program that is already cited in its charter. As the organization could not afford its view of itself since an outside voices intervene and create sometimes its orientations and control its mandate.



خلاصة المبحث الأول * (الجزء الثاني)

”بما أن الحرب بدأت في عقول الرجال, فان هذا العقل هو الكفيل ببناء حصن السلام“ -اليونسكو

ظهرت منظمة الأمم المتحدة للتربية والعلم والثقافة ”اليونسكو“ كمخاض للأفكار الانسانية الداعمة لإنشاء هيئة علمية تؤطر الحاجيات الثقافية والتربوية في ظل الصراع الذي عرفه العالم من خلال الحروب العالمية الأولى والثانية, والذي أصبح فيه التحالف بين الحضارات مطلبا رئيسيا ووجهة ضرورية نحو تحقيق السلم والأمن والحوار, اعتمادا على المكونات التربوية, العلمية والثقافية. وقد عاجلنا في هذا في هذا الصدد - من خلال هذا المبحث - ثلاث نقاط أساسية, جاءت أولها بطاقة تعريفية لمنظمة اليونسكو وعلاقتها بتحالف الحضارات, حيث أشرنا الى أسباب ظهورها, وظائفها, أهدافها, والمبادئ العامة التي تركز عليها. وقد أبرز هذا المحور النقاط التالية:

منظمة اليونسكو هي وكالة أنشأت سنة 1945, وتضم حاليا 195 دولة كأعضاء لها, وقد جاء سبب تأسيسها انطلاقا من الحاجة الى تحقيق السلم, الأمن, والتنمية المستدامة على المستوى العالمي, وّلك على أساس الأخلاق الانسانية المشتركة وكذا التعاون الثقافي. فمنظمة اليونسكو تعرف المتحدة بالوكالة الثقافية لدى هيئة الأمم المتحدة, كما أنّها وجدت بصفة عامة بغرض خلق الابداع الانساني ودعم مقوماته.

بناءً على مبادئها الداعية الى الحوار بين الثقافات ، والحاجة إلى إنشاء طريق نحو تحالف الحضارات ، برزت اليونسكو كمنظمة تتعامل مع تعزيز الحوار وتقليص الفجوة بين الثقافات اعتماداً على برنامج عالمي قائم على الخلفية التعليمية والعلمية والثقافية حيث تسعى جاهدة إلى بناء شبكات بين الأمم تمكن هذا النوع من التضامن وذلك من خلال:

- التعبئة من أجل التعليم: بحيث يحصل كل طفل، صبي أو فتاة، على تعليم جيد كحق من حقوق الإنسان الأساسية وشرط أساسي للتنمية البشرية.

- بناء التفاهم بين الثقافات: من خلال حماية التراث ودعم التنوع الثقافي. أنشأت اليونسكو فكرة التراث العالمي لحماية المواقع ذات القيمة العالمية المتميزة.

- السعي إلى التعاون العلمي: مثل أنظمة الإنذار المبكر لاتفاقيات التسونامي أو اتفاقات إدارة المياه العابرة للحدود ، لتعزيز العلاقات بين الأمم والمجتمعات.

- حماية حرية التعبير: شرط أساسي للديمقراطية والتنمية وكرامة الإنسان.

هكذا عالج المحور الثاني مساهمة المنظمة في دعم الحوار بين الحضارات المبني على أساس الحوار حول المشترك الانساني, بناء التفاهم بين الثقافات واحترام حقوق الانسان.



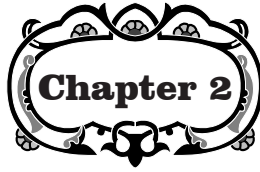
أما المحور الثالث فقد تطرق الى المنظمة بين المبادئ التي تؤطر ميثاقها وعملها على أرض الواقع, حيث قمنا بمجرد مختلف الانتقادات الموجهة لها مشيرين الى أن للجانب السياسي دورا في التوجهات العامة لهذه المنظمة والتي تأتي في غالب الأحيان خارجة عن ارادتها ومبادئها, وهذه بعض النقاط التي أثّرت خلال هذا المحور:

- تواجه اليونسكو تحديًا كبيرًا في تحقيق مُثلها ومبادئها على الأرض، والتي تجعلها تتعرض للهجوم من عدة جوانب مختلفة. وتعكس وجهة النظر هذه صعوبة تحقيق الحوار بحكم أن الأعضاء الأساس في منظمة اليونسكو ينتمون إلى البلدان المتقدمة, حيث تقوم بعض الدول كالولايات المتحدة الأمريكية باستغلال كرسيتها الدائم والذي يضمن قوة الفيتو ضمن هيئة الأمم المتحدة من خلال الاعتراض على جل القرارات الأهمية أو التي تتخذها اليونسكو اذا لم يلائم ذلك التوجهات الشخصية لأمریکا, وقد دعمنا هذا الطرح بإعطاء نماذج حية لهاته الخروقات التي تتعارض ومبادئ منظمة اليونسكو مما يجعل عملها على الأرض يكتسب صعوبة في تطبيق أفكارها.

- أما على مستوى تخطيط برامج المنظمة ، فقد أثبتت اليونسكو أنها غير قادرة على الارتقاء إلى مستوى مُثل هيئة عالمية وذلك من خلال صعوبة ترجمة ميثاقها على الأرض, وذلك لأن المنظمة لا تستطيع تحمل وجهة نظرها بنفسها بسبب الأصوات الخارجية التي تتدخل وتخلق في بعض الأحيان توجهاتها وتتحكم في برامجها أحيانا أخرى.

أبرزت منظمة اليونسكو منذ نشأتها عن دور طلائعي في انشاء القيم الحضارية والكونية انطلاقاً من مكون التربية ,العلوم والثقافة, كما أظهرت خطاباتها الرسمية ميلاً إلى مواصلة وحدة العالم من خلال تطبيق مفاهيم وبرامج عالمية تعمل على تقليص الهوة بين الحضارات من خلال الحوار البناء والتشجيع على التفاعل الثقافي السلمي. هذا وقد واجهت المنظمة انتقادات حول تسيير هذه البرامج وكذا تدخل بعض الدول الكبرى في تدبير أعمالها مما جعل مصداقيتها في أعين كثير من الأنظمة العالمية تتسم بنوع من الحذر والتقصي حول المسؤوليات الانسانية الموكلة اليها.





UNESCO IN MOROCCO

Most of the third world countries gradually discovered-through their national experiences-the difficulty of achieving development based on their own potentials. However, their dealing with the developed industrial countries or international organizations in the context of mutual relations has been very difficult because the aid that this advanced states provide is often take a foreign policy form, usually accompanied by political conditions that could endanger the independence and sovereignty of Third World countries. This latter preferred to corporate mostly with Non-governmental organisations in some sensible fields such as educational and cultural domain, which help with developing these factors and then participate in the international society.

Through this general perspective on the role of international organizations in managing the problems of

development in Third World countries, our study is a contribution to the current debate, whose purpose is to highlight the role played by international organizations in third world countries in the most sensitive areas, which are the fields of education, culture and science as one of the indicators of underdevelopment in these countries. On this basis, we have chosen UNESCO Organisation as a model mentioning to its work in Morocco in the context of promoting dialogue, peace, and tolerance among civilizations through education, science and cultural fields.

In the eyes of some, UNESCO was not the basis for dealing with problems directly related to world peace. This is understood at least by its name, but the majority of developing countries view the Organization as an aspect of universal conscience and must occupy its true position in the fight against colonialism and its negative consequences. This idea is found in the Charter:

“Peace built solely of economic and political agreements between Governments which do not force peoples to commit themselves collectively. Therefore, peace must be based on intellectual and moral solidarity among human beings.”

Thus, from the point of view of developing countries, UNESCO must work to maintain international peace and security through education, culture, science and



cooperation among peoples in the framework of mutual respect for law and justice.¹

In this unit we are going to deal with the work of UNESCO—as an international organization—in Morocco mentioning to its contributions in creating peace through educational, cultural and scientific fields.

Under these three heads that implicitly adopt the human values, we can now turn to the major subjects that UNESCO is dealing with, but this time we are going to see these elements in the context of mutual management of Morocco and the reinforcement of UNESCO Organisation.

Before entering to the main subject, we must first introduce in brief the historical relation of UNESCO organisation in Morocco, mentioning to its amelioration and the recent head president that occupy this member state.

Morocco joined UNESCO as an official member in 07 November 1956, exactly after the independence, the country known many different representatives that occupy the presidency office of three more member states; Algeria, Mauritania and Tunisia.

Recently, Zohour Alaoui, Ambassador-Permanent Delegate of Morocco to the United Nations Educational, Scientific, and Cultural Organization (UNESCO), was unanimously elected as the president of the 39th Session of the UNESCO General Conference, reported Maghreb Arab

¹ مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب، ص 174



Press. The ambassador, who has been Morocco's representative at UNESCO since 2011, is now the first Arab, African, and Muslim woman to head this UN body. Alaoui will serve as the president of the 39th General Conference for the term 2017-2019, representing the 195 member states of UNESCO.²

A. Educational and Scientific Fields

The focus of education is on common human values and attitudes that transcend all civilizations, cultures and religions imply the mutual respect and acceptance between cultures, ideologies and beliefs. These values include: liberty and justice; rationality and spirituality; legality and moral-ethical principles; rights and responsibilities.

Take for example legality and moral-ethical values. For centuries humankind has shared some basic moral values. The Ten Commandments in Judaism and Christianity, Shari'ah in Islam as well as ethical codes of other religions contain essentially similar norms of human behaviour that have eternal value and apply both to individuals and states. The elements of these codes have been incorporated into a number of international accords.³

Generally, as illustrative of problems which need to be given a place in UNESCO's educational programme

² Safaa Kasraoui, Oct 13, 2017, available at the website: <https://www.moroccoworldnews.com/2017/10/232626/zohour-alaoui-elected-president-unesco-39th-general-conference/> (access date: 05/052019)

³ Dialogue among Civilizations, Dialogue of Cultures, or Conflict of Civilizations? P: 244



in the near future, we may mention the most important projects, which is the fight against illiteracy. This demands a high priority in view of our general principle that the lightening of the “dark zones” of the world must claim a major share of our efforts in all fields. It demands it also specifically, because literacy is a pre-requisite for scientific and technical advance and for its applications to the general welfare through better health, more efficient agriculture, and more productive industry; for full intellectual awareness and mental development; for that social and political consciousness which is the necessary basis for democracy and for national progress ; and for international awareness and the knowledge of other nations (...) it is the process by means of which knowledge, skill, technique, understanding, ideas, emotional and spiritual attitudes, are transmitted from individual to individual and from generation to generation.⁴

One of UNESCO’s main mandates, as laid out in its constitution, is “to contribute to peace and security” through education. Education is widely regarded as the most important domain of UNESCO, and the largest proportion of the budget is allocated to its education sector.

UNESCO made an effort to raise its profile by advocating for human rights against the spread of an economic view of education and by affirming its role as a global standard-

⁴ UNESCO its Purpose and its Philosophy, Julian Huxley, preparatory commission of the UNESCO Organisation, Frederick Printing, 1945, Paris, P: 29-30



setter in education, again sharpening the tensions with its operational work. On the day to day operational level, it was the Education for All (EFA) initiative that would come to dominate UNESCO's work.⁵

More specifically, Education and Scientific sectors in Morocco are considered the more complex and sensitive fields. Much books and articles has been written about these sectors, formal and informal seminars have been held, but the problem has not yet been resolved. There is no doubt that the crisis in the education sector in our country cannot be understood except in the context of the general crisis and searching for the root of the problem. We do not claim here that we will be able to carry out this task in full, but only put the finger on some part of the matter in the hope that this helps us understand some policy axes that link our country with UNESCO.⁶

The other side of the crisis facing us is the decline in the level of schooling, both in terms of quantity and quality. Despite what is said that education in Morocco has achieved a significant development in terms of quantity since independence until now, but reading the current situation of education shows the opposite.

This decrease can be summarized in terms of the weakness of productivity and the lack of a wise strategy to

⁵ The Educational Work of UNESCO: Between Idealism and Functionalism, Maren Elfert, P: 17

⁶ مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب، ص 50



manage the developmental requirements and the goals that are expected from it. This shortage is translated especially in the fields of equipment and framing. However, the image that we have is not complete except by looking at the issue through its social and political dimension, and its impact on the Public life in its various facilities.

Since its emergence in Morocco, UNESCO play an important role in reinforcing the educational field in our country through various assistance, in 1961, there were contacts between the Moroccan government and UNESCO to help with establishing a high school for professors that would frame and qualify teachers in the literary, scientific and technical fields. These contacts lasted for nearly two years; the conclusion of the project plan was signed on 26 September 1963 and was executed on 12 February 1964.⁷

UNESCO experts suggest the need to develop a coherent national policy in the field of educational and scientific research that responds to the real needs of the country. This requires a review of the curricula at various levels and the strengthening of scientific fields relevant to development.

Recently, Cadi Ayyad University, in collaboration with Ibn Zohr University, and the presence of UNESCO representatives organised the 2nd Open Education Days on January 22-24, 2018 in Marrakech. These days brought

⁷ *Ibid*, P : 292



together experts, researchers and professionals representing several national and international Partners who debated the production of Open Educational Resources, the adoption of Open Educational, and present the latest research in the field.

One of the key objectives of this forum was to present the Open Education platform of the Centre for Open Education of Cadi Ayyad University, which has been designed to support not only the creation or reuse of Open Educational Resources but to support the University to enhance their teaching, as it aims at promoting innovation at international level, from providing certified professional development courses in a wide range of subjects.

The day was closed with an Open Table discussion where the responsible answered the questions from the participants and help them to clarify doubts and provided advice in good practices for Open Education.⁸

In view of the overall results of both the accomplishments and achievements of the reform of the education and training system in the context of “Education For All”, and the main weaknesses and gaps to fill, four structural axes can be retained as priority goals. These are the equity of access and academic success, the quality of education, skills and employability, and the finance governance.⁹

⁸ <http://openmedproject.eu/open-education-day-morocco-2018-at-cadi-ayyad-university/>

⁹ Education for All 2015 National Review: Morocco, report prepared by the relevant national authorities in view of the World Education Forum EFA National report 2013-2015,



B. Cultural Field

UNESCO's mission is ensuring the identification, protection, and preservation of cultural and natural heritage that is considered to be of outstanding value to human kind. In 1972 in Paris, UNESCO adopted The Convention Concerning the Protection of the World Cultural and Natural Heritage. This convention was the result of the combination of two movements that seek to preserve cultural and natural heritage.

Besides, UNESCO's role is to provide technical assistance and professional training to states parties, to improve the emergency assistance of the World Heritage sites that are deemed to be in immediate danger. UNESCO supports its members in public awareness activities about the preservation of World Heritage sites, as well as encouraging the participation of the local population in conservation of their cultural and natural heritage. Lastly, UNESCO encourages international cooperation in the protection and preservation of cultural and natural heritage sites. The convention describes the following:

1. The kinds of natural or cultural sites which can be considered for inscription to the World Heritage List.
2. The duties of the States Parties.
3. How the World Heritage Fund should be used and managed.¹⁰

¹⁰ Topic Area: Protection of Cultural property in Times of Armed Conflict,



The word Culture too is used broadly in our title. First of all it embraces creative art, including literature and architecture as well as music and the dance, painting and the other visual arts; and, once more, the applications of art, in the form of decoration, industrial design, and certain aspects of town-planning and landscaping, and so forth. Then it can be used in the sense of cultivation of the mind directed towards the development of its interests and faculties (...) it is clear that UNESCO must concern itself with the arts, as indispensable agencies both of individual and social expression, and for the full development and enrichment of personality. It must also concern itself with the level of culture in the second sense, since cultural backwardness, are a drag on the rest of the world and an obstacle to the progress that we desire.¹¹

At the level of the Moroccan country, UNESCO's contribution to the establishment of Morocco's cultural policy is not usually direct, but as can be deduced, it used various strategies to keep the national identities and cultural backgrounds alive , on the other hand, through the effort of the Organization to reform the educational system and setting a national scientific policy, it implicitly build a cultural identity in relation with other cultures on the basis of respect, dialogue, and tolerance. besides, UNESCO

UNESCO meeting at SAI MUN, available at the website of UNESCO electronic library www.unesco.org

¹¹ UNESCO its Purpose and its Philosophy, Julian Huxley, P: 26



reinforce directly the cultural field in Morocco such as granting financial assistance to some parties, as the Writers of Morocco and the National Commission for UNESCO to produce some publications, provide some experts in the fields of documentation and reservoirs, or financing seminars and conferences.¹²

UNESCO's assistance to Moroccan cultural field can be tackled from another corner. either in the reports of the National Commission for UNESCO or in some previous studies, UNESCO classify this aid into two categories, scholarships on the one hand and experts on the other. in this regard, we will adopt a more general classification with the addition of another important element, which is no less important in our view of other forms of assistance, namely, literary assistance.

1. Financial assistance and scholarships

UNESCO is not an international bank or institution for borrowing, but the financial assistance that given to Member States is usually limited in terms of technical conditions. And it may take one of the following forms:

- a. UNESCO may cover part of the expenses of a meeting or training course organized by a Member State or an international organisation. This contribution may be made in the form of consultant's fees, translation, participant travel

¹² مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب، ص 257



expenses or other services such as expenses for publication of the final report.

- b. Contribute financially to the publication of selected works or to cover part of the expenses required by the State to publish the cultural achievements in its national language.
- c. Financing the research projects organized by the government, unless the total amount of one project should not exceed the specified amount stipulated in the law of assistance under the law of the organization.

2. Technical assistance

This kind of assistance represents in providing experts and consultants sent by UNESCO to Member States in order to supply their expertise and advice in the fields of education, science, culture and information.

The main observation that we are recording here is the great number of experts who have come to Morocco since independence to the present day. This undoubtedly translates the trust that UNESCO enjoys from the successive Moroccan governments, as well as the vast possibilities available to UNESCO in different specialities, this is also due to lower costs of UNESCO experts compared to other expeditions who visit Morocco in the context of bilateral relations.



3. Literary assistance

As we have already pointed out at the beginning of this chapter, UNESCO's activity in Member States should not be seen with a utilitarian view of material aid in the form of grants, experts and equipment only, but also through its universal and humanitarian orientations, this is the main objective and true function of UNESCO.

In the broad sense, UNESCO is a global source of information, where the organization collects the latest information on research and studies carried out in the fields of education, culture, science and information, then puts them at the conduct of government planners, researchers, students and the public. The books and documents published annually include statistical information on educational and cultural fields across the world, Scientific Research Collects the results of research conducted in different countries, and Morocco is one of them.¹³

In that connection, UNESCO has issued an annual guide on grants and financial supports to its Member States every year, and we believe it is very useful to analyse this type of assistance since Morocco is involved in the Organization. This is a Status of dues to the World Heritage Fund as at 31 December 2003¹⁴, which is about the Elaboration of a management plan for Ksar Ait-Ben-Haddou:

¹³ *Ibid.* P: 259 - 275

¹⁴ Convention Concerning the Protection of the World Cultural and Natural Heritage, World Heritage bureau, Twenty-eighth session, Suzhou, China 2004, UNESCO, P: 16



Total activity budget (in US\$):		35,00
Contribution from Moroccan national authorities in kind (equivalent in US\$):		15,000
Amount requested from the World Heritage Fund (in US\$):		20,000
1. International Consultant (1 expert)		10,000
a. Honoraria	8,000	
b. Per diem (2 weeks), international and national travel	2,000	
2. Local Organization of Meetings and participation to the elaboration of the management plan (3 meetings)		10,000
a. Accommodation of the national participants	7,000	
b. Publications, photos, scanning, photocopies	3,000	

The Ksar Ait-Ben-Haddou is one of the Moroccan Sites listed in UNESCO's world heritage, a group of earthen buildings within defensive walls with corner towers, was inscribed on the World Heritage list in 1987 and is one



of the most famous ksour in the Oumilla Valley. It is an amazing example of the wide range of pre-Saharan building techniques in Morocco (adobe, earthen constructions, raw bricks, etc.). The Ksar is also a testimony of ancient lifestyles.

In addition to this, UNESCO's mission also focused on the protection of the cultural and civilizational heritage, which make it the first and the only organization that deals with guarding the national and the global cultural heritage.

According to UNESCO's standard for the protection and preservation of cultural heritage, the first article of the UNESCO Charter states that the objectives of the Organization shall be to preserve and publish knowledge by safeguarding and preserving the world heritage of books, works of art, historical monuments that has a scientific and historical importance, by encouraging peoples and the responsible to organize an international conventions for this purpose.

In pursuance of this text, UNESCO has made a number of efforts in this direction. It has established an intergovernmental committee to protect the world cultural and natural heritage from loss. The Commission has selected a general inventory of all exceptional cultural and natural property that gets a universal value, Technical or scientific, therefore, it develops a list of the world heritage at risk.

More precisely, the name of UNESCO in Morocco during its first years in the country was associated with the project of



the city of Fez. And because of the importance of this project, it deserved a special pause. UNESCO has been interested in the city of Fez since the start of its work in Morocco.

The interest in the city of Fez is mainly due to the historical value that the city has enjoyed over the centuries. Because of its geographical location and the main intellectual and religious interactions, Fez profoundly influenced the relations between various regions of African continent, the East and the Western Europe. Also it was one of the principle centres that provide science and thinkers that build the personality of the humanistic and scientific theories taken from the Islamic perspective.

The mission of the organization was to inform the public about the historical and cultural importance of the project by organizing cultural festivals, produce films, and publishing special articles about Fez, mentioning to the Qarawiyyin as the first university in the globe.¹⁵

This mission reflected by the speech of The Ex Director-General of the UNESCO Mr Federico Mayor by the occasion of the International Symposium on World Heritage Towns that is hold in Fez in 6 September 1993. Mr Mayor indicates that:

The international conservation campaigns obviously include the one involving Fez, where we have the pleasure of meeting today. As all of us here know, the

¹⁵ مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب، ص 314-307

campaign seeks to ensure the protection of monuments and artistic treasures, to breathe new life into traditional crafts and to implement a development strategy. In this context, the environment, the local population and town-planning measures are all pieces in a jigsaw puzzle that have to be fitted together exactly. A clear distinction has to be drawn between those aspects that relate to the rehousing of some inhabitants of the medina and those relating to infrastructures or restoration. The Moroccan Government has set about this restoration operation with determination, coordinating the activities of sponsors, contractors and associations, to bring new life to the admirable urban fabric of Fez.¹⁶

Personally, I had the honor to experience one of the important meetings that was organized by UNESCO in partnership with the house of wisdom in Fez between 22 and 26 February 2018, and I have met two Experts of UNESCO on the Silk Routes who became a friends of mine later, Dr Khal Torabully and John Q. Wang are two UNESCO experts that represented a journey to civilizations along the ancient and new Silk Roads. Morocco and China was a highlighted as well as events showing the involvement of UNESCO to promote peace along these roads and the reactivation of ‘convivencia’ or how to live with each other in peace.

¹⁶ The International Symposium on World Heritage Towns, Director-General of the UNESCO Mr Federico Mayor, Fez Morocco, 6 September 1993. Available at the website of UNESCO www.unesco.org



Reports had been published in many national and international websites showed the importance of the event in creating 'Convivencia' among civilizations, in this context Kaddour Fattoumi wrote an article in French language talked about this event, she said:

“Les nouvelles Routes de la soie et de la Convivencia» est le thème d'une rencontre qui se tiendra, du 22 au 25 février, dans la ville de Fès. Organisée par la «Maison de la Sagesse» (MDS) de Fès-Grenade, en collaboration avec l'Unesco et la Chine, cette rencontre invite les participants à un voyage vers les civilisations le long des Routes de la soie, anciennes et nouvelles.

Selon les organisateurs, le Maroc et la Chine seront mis en évidence, ainsi que des événements présentant l'implication de l'Unesco, pour promouvoir la paix le long de ces routes et la réactivation de la 'Convivencia', ou la cohabitation et la coexistence. Pour rappel, la 'Convivencia' est un concept qui évoque, en Espagne, la coexistence entre musulmans, juifs et chrétiens, dans un état de relative paix confessionnelle où les idées culturelles s'échangeaient, dans un contexte de tolérance religieuse.

Cette manifestation, qui aura pour cadre le siège de la commune de Fès et le Palais Shéhérazade dans l'ancienne Médina, sera marquée par des conférences et des débats, ainsi que par la projection d'un film documentaire intitulé «La mémoire maritime des Arabes». Ce film traite des relations entre le monde arabo-Musulman et la Chine. Ce documentaire, qui sera suivi d'un débat avec le cinéaste Khal Torabully, a été présenté, le 7 février dernier, au siège de l'Unesco, à Paris, pour célébrer le



30ème anniversaire des programmes des Routes de la soie de l'Unesco, signale-t-on.

Le Dr Khal Torabully, cinéaste et sémiologue, animera également un débat sur «Mon itinéraire en Chine» avec la participation du Dr Abdelhay Benghazzi, vice-président de la MDS Fès-Grenade. Le Dr Khal Torabully, expert de l'Atlas interactif des Routes de la soie à l'Unesco, parlera de sa perception des Routes de la soie, de sa visite à Pékin et de la récente commémoration du 30ème anniversaire des programmes de l'Unesco.”¹⁷

At the end of this event, we got the opportunity to have pictures with the UNESCO representatives that showed their sincere gratitude and appreciation:



- * A picture with the representatives of UNESCO experts on Silk Routes at the middle of the group Dr Khal Torabully and Dr John Q. Wang surrounded by responsible and intellectuals belongs to different domains from Morocco on the occasion of the event that hold in Al Qarawiyyin Library in Fez between 22 and 25 February 2018.

¹⁷ Kaddour Fattoumi, available at the website: <https://lematin.ma/journal/2018/rencontre-nouvelles-routes-soie/287451.html> (access date 06/05/2019)



Many other programmes and projects have been established in terms of preserving Moroccan heritage, Morocco is home to 10 UNESCO World Heritage sites which are selected on the basis of having cultural, historical, and scientific or some other form of significance, and they are legally protected by international treaties, and this is a list of the cultural sites, Arts and architecture as well as music and Popular Folklore Music that UNESCO proclaimed as an official heritage in Morocco:

1. Morocco's UNESCO World Heritage Sites¹⁸

- a. Archaeological Site of Volubilis (1997)
- b. Historic City of Meknes (1996)
- c. Ksar of Ait ben Haddou (1987)
- d. Medina of Fez (1981)
- e. Medina of Essaouira (formerly Mogador) (2001)
- f. Portuguese city of Mazagan (El Jadida) (2004)
- g. Medina of Marrakesh (1985)
- h. Medina of Tetouan (1997)
- i. Rabat, Modern Capital and Historic City (2012)

2. Music

- a. Andalusian Music
- b. Popular Music

¹⁸ Taken from the website: <https://www.journeybeyondtravel.com/blog/morocco-unesco-sites.html>



3. Moroccan Dances:

Moroccan folklore shows considerable variety in its styles, rhythms, melodies and outcomes. In Morocco there are more than hundred dances accompanied by songs of great diversity and performed by dancers in different costumes. Here are some examples:¹⁹

- a. The Ahouach
- b. The dakka
- c. The Ahidous
- d. The dance of the Ghiatas
- e. The Guedra
- f. The Taskiouine dance
- g. Song of Sous
- h. The Aroubi or Song of Swin

Besides, other more new sites, Music and national food has been added recently by the organisation which make Morocco as the most preferred destination among tourists all around the world.

As we have already mentioned, reinforcing cultural fields by UNESCO organization is an indirect way of promoting dialogue between cultures and religions. In this context, the Pope have visited Morocco recently to boost dialogue and bind the bridge between Islam and Christianity, The spiritual leader of the world's 1.3 billion

¹⁹ Taken from the book: Morocco, Reading material for use in teaching about various cultures, M'hamed Cherif Zaoui, UNESCO, 1973, P: 39-42



Catholics was invited by King Mohammed VI as part of the “development of interreligious dialogue”, improving relations and building a mutual understanding between these religions.

On Saturday 30th and 31st March 2019, the Pope Francis visit Morocco for the second time of its kind, for many different interests. The two sides discussed some global issues such as the problem of Jerusalem, the issue of migrants and interfaith coexistence.

In his video message, the Pope said he was coming to Morocco as “a pilgrim of peace and fraternity, in a world that greatly needs it.”

Pope Francis remarked that both Christians and Muslims believe in God the merciful Creator “who created men and women, and placed them in the world so that they might live as brothers and sisters, respecting each other’s diversity and helping each other in their needs.”

God entrusted to them the earth, our common home, he added, “to guard it responsibly and preserve it for future generations.”

“It will be a joy for me to share these convictions directly with you at the meeting we will have in Rabat”, he said.²⁰

The United Nations has described Pope Francis’s visit to Morocco as “extremely important.” and the spokesperson of

²⁰ <https://www.vaticannews.va/en/pope/news/2019-03/pope-francis-video-message-morocco-papmar.html>



the United Nations Secretary-General, Stephane Dujarric, said that the Jerusalem appeal signed by King Mohammed VI and Pope Francis “goes along the lines of what the Secretary-General has been saying for a quite long time, that Jerusalem has a sacred character for Jews, for Christians and Muslims and that it needs to be preserved.”²¹

To conclude, one of the most important roles of UNESCO is devoted to the functions of preserving the world’s scientific and cultural heritage; this latter may take various forms such as: Libraries, reading rooms, art galleries, art centres, museums of all kinds, zoos, gardens, natures, national and historical monuments. All these elements aims to keep national identities, build a bridge between different culture throughout its local heritage, and promoting an international dialogue among civilizations.

C. Humanitarian Assistance Field

Our aim, through this unit, is to seek the areas in which UNESCO’s assistance to our country is being used. We have chosen three main sources: education and literacy, science and technology, and finally culture and information.

1. The Educational System

UNESCO’s contribution to the development of the Moroccan educational system cannot be dealt with in

²¹ <https://www.moroccoworldnews.com/2019/04/269531/un-pope-franciss-visit-to-morocco-is-extremely-symbolic-important/>



isolation from the internal situation of the country on the one hand, and the basic orientations of the international financial institutions on the other. Historically, UNESCO's contributions to the development of Moroccan educational policy come back to the mid Sixty, exactly in 1964, because of the wake of the general crisis that accompanied the implementation of the five-year plan program, and the impact of this crisis at all levels.

In the meantime, the Moroccan government has appealed to international organizations and foreign financial institutions to help them emerge from the crisis that faced the national economy in general and the education sector in particular. The response was quick by the World Bank, which called -in the spring of 1964- the Economic Research Committee and The UNESCO Educational Institute to study the general situation and provide advices and suggest a strategic ways to get out of the crisis, and this was the announcement of a strategy for cooperation between Morocco and some international financial institutions, particularly the World Bank, This efforts of reforming and developing education have culminated by signing the agreement known as the first educational project on October 11, 1965, which was financed by the International Development Association. The intervention of UNESCO in this project was purely technical and set out from the reality of the crisis and the need to rethink again about the goals set by the five-year plan which resulted in the lack of adequate



seats for all students. As a result, UNESCO recommended the experts to focus on the intermediate composition at least in the secondary stage. Thus, the missions of UNESCO since 1969/70 determine the reform outline, as well as introduce some proposals which were given in the form of projects that the Moroccan government presented to the World Bank. Some of these proposals led to the financing of the second educational project, which was signed on August 18, 1971.

2. Combating Illiteracy

In many regions of the world, the name of UNESCO is often linked to the fight against illiteracy; this concept is defined in opposition to the literacy concept. For many years, illiteracy referred to a situation where a person had no command of basic reading and writing skills at all (the ability to write their name, and to read and write a phrase). Nowadays, illiteracy is defined in opposition to the concept of functional literacy. Functional literacy refers to the possession of a set of core skills deemed necessary for an individual to operate in society. These skills include: oral expression, writing, reading, numeracy and civic and religious education. Anyone who does not master all these functional skills is considered to be illiterate.

In 1965, UNESCO announced its global campaign to eradicate illiteracy. Morocco, like many other countries, expressed its readiness to contribute to this campaign. Practically,



the management of literacy and non-formal education in Morocco has improved considerably since the early 1990s.

At the technical level, foreign aid makes an undeniable contribution. International organizations (UNESCO, UNICEF, ILO, World Bank) and bilateral cooperation have made a major contribution to improving the curricula of literacy and non-formal education programmes and to extending their scope to include vulnerable categories of the population (girls living in rural areas, servant girls, child workers, etc..) Their action has therefore helped to raise awareness of the complexity of the illiteracy situation and of the need to set up proper resources and strategies. Foreign technical aid has also contributed (and continues to contribute) to the improvement of programme management tools. Three current projects aptly illustrate the contribution of foreign aid to the improvement of programme management tools. They are the NFE-MIS project for introducing programme management indicators, conducted with UNESCO-Paris; the Alpha-Maroc project, set up with the World Bank 8 and the LAMP programme for assessing adult literacy, set up with UIS-UNESCO.²²

UNESCO's contribution in these field is represented in sending a single expert on illiteracy who has spent several years in the country and was active in cooperation with

²² Background paper prepared for the Education for All Global Monitoring Report 2006, Morocco country policy study, M. BOUGROUM, Abdellatif KISSAMI and H. OUJOUR, 2006/ED/EFA/MRT/PI/16, UNESCO 2005



the relevant departments of the Department of Youth and Sports and has supervise a regional campaign, in other word, the organization commissioned an experienced and qualified agent who know deeply about the Moroccan culture in order to know the weaknesses and strength, then know how to manage the educational situation.

Despite the fact that the fight against illiteracy should be tackled in relation with UNESCO, this implicitly reduces the value of extra efforts made by the Moroccan Government, which prove its success in 1985 when Morocco won one of UNESCO's anti-illiteracy awards.²³

UNESCO humanitarian assistance covers many other fields that we cannot count. However, the organisation focuses its assistance mainly on the Educational as a prior domain, besides; it believes that education is the power of changing the world in any level. Education, for example, can help prevent conflict. One study showed that doubling the percentage of youth with secondary education from 30% to 60% has the potential to halve the risk of conflict. Another study of 55 countries between 1986 and 2003 indicated that where educational inequality doubled, the probability of conflict more than doubled from 3.8% to 9.5%. Education can promote tolerance as well as the global citizenship skills outlined in the proposed SDG targets as important for peaceful and inclusive societies. A good quality education

²³ مورو محمد: منظمة اليونسكو وعلاقتها مع المغرب، ص 51-50



may not be enough to counter extremism, but could play a critical role in helping young people resist recruitment into extremist causes. In a survey of six countries and territories affected by violence, many citizens believed that poor provision and quality of education is one of the drivers of conflict.²⁴

The nature of the relationship between Morocco and UNESCO is ultimately a relation between an international organization of a universal character and a member State, from its emergence; the two sides contribute in many different ways in ameliorating the human capacity through reinforcing the educational, scientific, and cultural fields.

Through the operations carried out by UNESCO in Morocco, the projects that have been completed, and the amounts of money that have been employed, we can now come up with a general summary that gives us an idea of the areas that have attracted the interest of the Moroccan authorities in the work of UNESCO and the types of the assistance provided to Morocco in this context.

Firstly, since Morocco is in permanent need of developing the education sector, it has received more attention from the Moroccan officials than any other sector.

Since independence to date, UNESCO's assistance in this field has included all areas of educational policy and

²⁴ Humanitarian aid for education: why it matters and why more is needed, Education for All Global Monitoring Report, UNESCO 2015. Available at the Digital library official website of UNESCO: www.unesco.org



planning in order to improve the conditions of teachers and reform programs and curricula at various levels to fight illiteracy. We have seen that UNESCO's assistance in these areas has taken many forms such as grants, Thanks to this aid -which has been accompanied by internal efforts- Morocco has made great steps in reforming the educational system by introducing new structures and techniques for programming and planning, and has taken various steps towards universalization and democratization.

Secondly, Morocco is a country in the path of growth lacking modern science and technology. The science sector has also been given due importance. This plan comes as an aspiration of the Moroccan state to achieve balanced national development that Science and technology is considered one of its main pillars. UNESCO principle assistance -in this context- spins around providing technological engineering in the form of expert services in various fields of science. Thanks to this assistance, Morocco is now equipped with a large number of national frameworks that contribute to the advancement of development.

Thirdly, Morocco is a rich country in its ancient culture. It is at the forefront of countries that pay special attention to UNESCO's activities in the cultural field. This interest has been crystallized since the emergence of the Organization, especially to what is associated with the preservation of ancient cities, historical monuments and protecting national



identities. Then we can ensure that Morocco is an excellent place among a large number of developing countries in terms of benefiting from the services of UNESCO.

Generally, the world is potentially one, and human needs are the same in every part of it, which required to be understood, to be controlled, and to be enjoyed. Anything that UNESCO can do to satisfy these needs through promoting education, science and culture, will be a step towards a unified way of life and of looking at life.

Finally, I believe that a body such as UNESCO, which is charged with promoting both the higher activities of man and their practical application, is the most likely agency to make this dual approach and to speed up this necessary process of reconciliation.



خلاصة المبحث الثاني * (الجزء الثاني)

لقد بدأت معظم دول العالم الثالث تكتشف تدريجيا من خلال تجاربها الوطنية صعوبة تحقيق التنمية اعتمادا على امكانياتها الذاتية البحتة, لكن تعاملها مع الدول الصناعية المتقدمة في اطار العلاقات الثنائية اكتنفته صعوبات همة, لكون المساعدات التي تقدمها هذه الدول تعتبر في غالب الأحيان أداة من أدوات سياستها الخارجية, وعادة ما تكون هذه المعونات مصحوبة بشروط سياسية قد تمثل خطرا على استقلال وسيادة دول العالم الثالث. على هذا الأساس كان لظهور المنظمات الدولية دورا في ملأ فراغ الحكومات العالمية من خلال تغطية بعض من احتياجاتها والمساهمة في تطورها.

من خلال هذا المنظور العام المحدد لدور المنظمات الدولية في حل مشكلات التنمية ببلدان العالم الثالث, تأتي دراستنا هذه كمساهمة في النقاش الدائر حاليا, غرضها ابراز جانب من الدور الذي تضطلع به المنظمات الدولية ببلدان العالم الثالث, وقد وقع اختيارنا على منظمة اليونسكو على اعتبار أن اهتماماتها تنصب أكثر من غيرها على أكثر المجالات حساسية وارتباطا لمشكل المطروح داخل بلدان العالم الثالث وهي مجالات التربية والثقافة والعلوم كإحدى مؤشرات التخلف في هذه البلدان.

في سياق هذا المحور الأخير حاولنا تأطير عمل اليونسكو - كمنظمة دولية - في المغرب مع الإشارة إلى مساهماتها في إحلال السلام من خلال المجالات التعليمية والثقافية والعلمية ومدى المساعدات الانسانية التي تقدمها في اطار تعزيز هذه العناصر بالمملكة.



في هذا الاطار قمنا بتقسيم هذا الجزء الى ثلاثة محاور عاجلت بشكل عام مساهمات المنظمة في المجالات التعليمية والثقافية والعلمية مشيرين في المحور الأخير الى المساعدات التي تقدمها والتي أخذت عدة أشكال سنأتي على ذكرها لاحقاً.

على أساس هذه المجالات الثلاث التي تتبنى عليها القيم الإنسانية والكونية، انطلقت اليونسكو بمهمة الإصلاح بالمغرب ابتداء من انضمام المغرب كعضو رسمي لها في 7 نونبر 1965، حيث عرف المغرب عدة تمثيلات كان آخرها تنصيب السيدة زهور علاوي في الدورة التاسعة والثلاثون كرئيسة ممثلة لكرسي اليونسكو بالمغرب.

بدأ المحور الأول بالإشارة الى المجال التربوي والتعليمي الذي تعتبره اليونسكو من أولويات برامجها، فمساهمة اليونسكو في تطوير النظام التربوي المغربي لا يمكن تناوله في معزل عن الأوضاع الداخلية للبلاد من جهة، وعن التوجهات الأساسية لمؤسسات التمويل الدولية من جهة أخرى، ومن الناحية التاريخية ترجع مساهمات اليونسكو في وضع السياسة التربوية المغربية الى منتصف الستينات، وبالتحديد سنة 1964 على اثر الأزمة العامة التي صاحبت الطور الأخير من تنفيذ المخطط الخماسي الأول، وما خلفته هذه الأزمة من تراكمات على الجميع الأصعب.

في تلك الأثناء، واجهت الحكومة المغربية نداء الى المنظمات الدولية ومؤسسات التمويل الأجنبية قصد مساعدتها على الخروج من الأزمة التي يتخبط فيها الاقتصاد الوطني بصفة عامة وقطاع التربية بصفة خاصة، وكانت الاستجابة سريعة من لدن البنك الدولي الذي استدعى في ربيع 1964 لجنة البحث الاقتصادي، ولجنة البحث التربوي

التابعة لمنظمة اليونسكو قصد دراسة الوضعية العامة وتقديم نصائح واقتراحات حول السبل الكفيلة بالخروج من الأزمة، وكان ذلك بمثابة الاعلان عن استراتيجية للتعاون بين المغرب وبعض المؤسسات المالية الدولية وفي مقدمتها البنك الدولي، تتولى في اطارها اليونسكو تنفيذ بعض المشاريع الهادفة الى اصلاح التعليم وتطويره، وقد توجت هذه الجهود بالتوقيع في 11 أكتوبر 1965 على الاتفاقية المعروفة بالمشروع التربوي الأول الذي تكلفت الجمعية الدولية للتنمية بتمويله، وكان تدخل اليونسكو في هذا المشروع تقنيا محضا ينطلق من واقع الأزمة وضرورة التراجع عن الأهداف التي رسمها المخطط الخماسي، والذي نتج عنه عدم وجود مقاعد كافية لجميع التلاميذ خاصة في المرحلة الثانوية بسبب سياسة التعميم والالزامية التي تم الاعلان عنها في بداية المخطط، ومن هنا أوصى خبراء اليونسكو بأن يتم التركيز على التكوين المتوسط على الأقل في المرحلة الثانوية انطلاقا من الاعتقاد السائد بأن النمو الاقتصادي آنذاك لا يمكن أن يتحقق الا من خلال توفير أطر ذات تكوين متوسط. وهكذا تكلفت بعثات اليونسكو منذ سنة 1969/1970 بتحديد الخطوط العريضة للإصلاح، كما قدمت بعض المقترحات في صورة مشاريع قامت الحكومة المغربية بعرضها على البنك الدولي، وبعض هذه المقترحات أدت الى تمويل المشروع التربوي الثاني الذي تم توقيعه في 18 غشت 1971.

كان أيضا من بين تدخلات المنظمة في اطار الاصلاح التربوي برنامج لمحاربة الأمية، ففي مختلف مناطق العالم يرتبط اسم اليونسكو في كثير من الأحيان بمحاربة الأمية، ويضيق بنا المجال هنا لتحليل مختلف



أوجه نشاط اليونسكو في هذا الميدان بالمغرب. ففي سنة 1965 أعلنت اليونسكو عن حملتها العالمية للقضاء على الأمية وقد أبدى المغرب شأنه في ذلك شأن كثير من الدول استعداداه للمساهمة في هذه الحملة. أما مساهمات اليونسكو في هذه البرامج فتتمثل في ارسال خبير واحد في شؤون محاربة الأمية قضى داخل البلاد بضعة سنين قام خلالها بنشاط مهم للغاية بتعاون مع المصالح المختصة بإدارة الشبيبة والرياضة وقد أشرف بنفسه على إحدى الحملات الاقليمية.

وقد عالج المحور الثاني مساهمات اليونسكو في المجال الثقافي بالمغرب، انطلاقا من مواثيق المنظمة، فالمادة الأولى من ميثاق اليونسكو تنص على أن أهداف المنظمة العمل على حفظ المعرفة وعلى تقديمها وانتشارها، وذلك بالسهر على صون وحماية التراث العالمي من الكتب والأعمال الفنية وغيرها من الآثار التي لها أهميتها التاريخية أو العلمية وبتوصية الشعوب صاحبة الشأن بعقد اتفاقيات دولية لهذا الغرض.

جاء هذا النسق من خلال تمسك كثير من الدول بذاتيها الثقافية دفع بالمنظمة الى توجيه اهتماماتها الى المشاريع ذات الصفة العالمية، والتي تشكل عاملا فعالا في تدعيم التعاون الثقافي الدولي والحوار البناء بين الثقافات، وينصب نشاطها في هذا المجال على ثلاثة محاور:

- الحفاظ على حقوق المؤلف
- الحفاظ على التراث الثقافي
- حرية تنقل المعلومات الثقافية

ومع ذلك يلاحظ في السنوات الأخيرة نوع من التحول في السياسة العامة لليونسكو لفائدة هذا القطاع وذلك نتيجة للصيحات المتكررة التي يطلقها مندوبو الدول النامية داخل المؤتمرات العامة المنظمة، فبدأت هذه الأخيرة تزيد شيئا فشيئا من مساعدتها للدول النامية خاصة فيما يتعلق بإرساء دعائم سياساتها الوطنية في شكل تنظيم ندوات ومؤتمرات على جميع المستويات الوطنية والإقليمية والعالمية كالمؤتمر

وعلى هذا الأساس فإن مساهمة اليونسكو في إرساء سياسة الثقافية للمغربية ليس مباشرا فقط ، ويمكن استنتاجه من خلال مدى استفادة المغرب من هذه المؤتمرات، كما يمكن استنتاجه من ناحية أخرى من خلال مساهمة اليونسكو في إصلاح النظام التربوي وإرساء السياسة العلمية الوطنية .

ماعدا ذلك فإن مساهمات اليونسكو في الميدان الثقافي بالمغرب تتمثل في منح بعض المساعدات المالية الطفيفة لبعض الجهات كاتحاد كتاب المغرب، واللجنة الوطنية لليونسكو من أجل إصدار بعض المنشورات، والتزويد ببعض الخبراء في ميادين التوثيق والخزانات، والمنشورات لبعض نوادي اليونسكو والمدارس المشتركة وأحيانا أخرى المساهمة في تنظيم بعض الندوات والمؤتمرات .

أيضا أوضح المحور دور اليونسكو في حماية التراث الثقافي والحضاري الانساني فقد قامت هذه الأخيرة بإنشاء لجنة دولية حكومية لحماية التراث العالمي الثقافي والطبيعي من الضياع، وقد أوكلت هذه اللجنة مهمة القيام بمجرد عام لجميع الممتلكات الثقافية والطبيعية التي لها قيمة عالمية استثنائية من الوجهة التاريخية أو الفنية أو العلمية، ووضع قائمة للتراث العالمي المهدهد



بالخطر. جاء هذا في الاطار الجغرافي للمغرب موضحين معظم الأماكن والتي تعتبرها المنظمة تراثا عالميا وجب الحفاظ عليه.

أما المحور الأخير فقد تطرق الى أشكال المساعدات الانسانية التي تقدمها اليونسكو للمغرب في اطار دعم الحقول الثلاث التي تبني عليها المنظمة, فمعظم مساعدات اليونسكو للمغرب يمكن تناولها من زاوية أخرى, أي من خلال الشكل الذي تتخذه, وقد جرت العادة سواء في تقارير اللجنة الوطنية لليونسكو أو بعض الدراسات السابقة الى تصنيف هذه المساعدات الى صنفين, المنح من جهة والخبراء من جهة أخرى, ونحن في دراستنا هذه ورغبة في تكوين فكرة أكثر شمولية سنتبع تصنيفا أكثر عمومية مع اضافة عنصر آخر لا يقل أهمية في نظرنا عن أشكال المساعدات الأخرى, وهو المساعدات الأدبية, وبذلك جاءت المساعدات الانسانية على الشكل الآتي:

• المساعدات المالية والمنح

ان اليونسكو ليس بنكا دوليا أو مؤسسة للاقتراض, والمساعدات المالية التي تقدمها للدول الأعضاء تكون عادة في حالات محدودة ضمن شروط تقنية مدققة كتغطية جزءا من نفقات اجتماع أو دورة تدريبية تنظمها دولة عضو أو منظمة دولية, وقد تصرف هذه المساهمة في شكل أجور للمستشارين أو في الترجمة أو نفقات تنقلات المشتركين أو غيرها من الخدمات مثل تحمل النفقات الخاصة بنشر التقرير النهائي, أو المساهمة المالية قصد القيام بمشروع بحث تقوم به الحكومة شريطة أن لا تتجاوز التهمة الكلية للمشروع الواحد المبلغ المحدد المنصوص عليه في قانون المساعدات التي يؤطره قانون المنظمة .

• المساعدات التقنية

يتمثل هذا النوع من المساعدات في بعثات الخبراء والمستشارين الذين توفدهم اليونسكو الى الدول الأعضاء قصد تقديم خبراتها ومشوراتها في الميادين التربوية والعلمية والثقافية والاعلامية.

• المساعدات الأدبية

كما سبق أن أشرنا الى ذلك في بداية هذا الفصل, لا ينبغي أن ننظر الى نشاط اليونسكو في الدول الأعضاء بنظرة نفعية من خلال المساعدات المادية في صورة منح وخبراء وتجهيزات فقط, ولكن أيضا من خلال رسالتها العالمية وهنا تكمن الوظيفة الحقيقية لليونسكو على أنها. أولا وقبل كل شيء مصدر عالمي للمعلومات حيث تقوم المنظمة بجمع أحدث المعلومات عن البحوث والدراسات المنجزة في ميادين التربية والثقافة والعلوم والاعلام وتضعها في متناول المخططين الحكوميين والباحثين والطلاب والجمهور, كما تشتمل الكتب والوثائق التي تنشرها سنويا معلومات احصائية عن الميادين التربوية عبر العالم بينما تهتم المصنفات العلمية بجمع نتائج الأبحاث التي تجري في مختلف الدول.

بصفة عامة, تصب هذه الأدوار التي تقوم بها منظمة اليونسكو في بحر الحوار والتعايش وخلف تحالف والسلم بين الحضارات, انطلاقا من غرس هاته الأفكار في المنظومة التعليمية ودعم المكونات الثقافية والعلمية الوطنية بعدة أشكال. بهذا فان المنظمة ساهمت في بلورة عدة امكانيات تعليمية, علمية وثقافية ساعدت في كثير من الأحيان على انخراط المغرب في المجتمع العالمي.



GENERAL CONCLUSION



By way of conclusion, this book tackled a recent global issue that is related to the need of building peace and dialogue between civilizations, it was an attempt to treat this matter in light of the clashes that increased among peoples. As a matter of fact, the history of civilizations is a history of constant warfare, destructions, conquest and violence, and not of prosperity, peace and development. These conflicts required a serious intervention to limit violence, extremism, and hatred.

The idea had emerged officially by the appearance of the United Nation Organisation in 1945; it comes as a result of the global wars that destroyed all the element of human life. United Nations had come with global principles and a philosophy that may contain all civilizations, focusing on the priority of Human Rights, peace and dialogue among nations.



Alliance of Civilizations and United Nations took the shape of my research title because of many personal and objective considerations:

First, I have searched for a special link that related to our Master's title "Alliance of Civilizations and Interfaith Dialogue", then I found that the United Nations is the organisation which was behind establishing the basic elements of alliance of civilizations in the context of building peace, promote dialogue and achieve co-existence among nations.

Second, after a deep reflection on today's world situation, and a considerable effort in drawing lessons from human history, I feel now confident that fostering the concept of the alliance of civilizations should start from the principles common to all cultures and civilizations. Consideration should be given to the urgent need for peace and security in all parts of the world and the need to work under the umbrella of the UN Charter and in accordance with the international law which can prevent any deviations from the noble objectives of the alliance of civilizations.

Third, the main purpose of the U.N should be to serve the goals of the inhabitants of this earth, to bring about the coexistence and peace that emerge from a spirit of tolerance, dialogue, love and tolerance, from the exchange of material and moral benefits for the sake to achieve a real integration among peoples.



Based on this, we are going to mention to the most important notes that the research has treat:

1. Alliance of Civilizations has become a central concept nowadays, due to the clashes that arise between cultures and civilizations. it is an attempt taken by many different sides under the United Nations umbrella to confront a case of hostility between human groups, by determining the common benefits and sharing goals, and creating a mutual knowledge among those allies partners due to reinforce a vital dialogue, and taking measures that help with blocking some individuals and groups from extremism and violence, also to reduce the wave of terrorism which provoke destabilization, spread fair, horror and create a sense of cultural and religion clashes which distort easily the image of the other.
2. The Alliance of Civilizations is the natural result of the people who respect life and human and consider dialogue of civilizations is a key to resolve this civilizational conflicts.in other word, it is the result of the sage of this world over many decades. In the same stream, the term Alliance of Civilizations appeared not just as a concept, but as a need that required a practise and a good intention to make the world a better place, and for world peace in this crucial point in human history.



3. Since its emergence, The United Nations organisation paved the way to these waves of building peace, promoting dialogue and creating a sphere of co-existence among nations. This clearly reflected in the first Article of the Charter which proclaims that one of the purposes of the U.N is to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race sex, language or religion.

Therefore, the United Nations Charter is the first international instrument to mention the equal rights of Men and Women in specific terms.it proclaims the determination of the peoples of the U.N to confirm the role of faith in fundamental human rights, in the dignity and the equal rights of Men and Women, these principles are clarified in the Universal Declaration which proclaimed that “All human being are born free and equal in dignity and rights”.

4. In the context of Alliance of Civilizations, The U.N ideals officially emerged by the appearance of The United Nations Alliance of Civilizations which is a leading United Nations Platform for intercultural dialogue. The (UNAOC) was created in 2005 to improve understanding and cooperative relations among nations and peoples across cultures and



religions—in particular, between the so-called Western and Muslim societies—this organisation plays a leading role in reduce the gap of civilizations through its noble program which based on the principles of dialogue, mutual respect and the priority of human rights.

5. The U.N. has also faced criticism for promoting globalization, not being effective enough, backing provocative policies, providing controversial health options, being too bureaucratic, giving certain countries more power than others and spending too much money. This criticism has been taken seriously in the research to know about the work of this organisation on the ground in theory and practise, mentioning to the critics directed against it in the context of our subject “Alliance of Civilizations”.
6. As a model in this paper, the International organizations such as UNESCO played a leading role in the promotion of civilizational dialogue. To contribute to an order of peace through cultural exchange and understanding has been the specific mission of UNESCO ever since its foundation. However, although the fact is that UNESCO was all about solidarity and creating a climate for peace between countries, but nations now use their dues to influence programs and intervene in its potentials



for personal and political benefits that need to change.

- 7 Since Morocco joined UNESCO organisation as an official member in 07 November 1956, UNESCO played an important role in reinforcing the educational, Scientific and Cultural fields in our country through three main domains: education, Culture, and Humanitarian assistance

Since independence to date, UNESCO's assistance in these fields has achieved a great development through improving the conditions of educational and cultural domains by reform programs and curricula at various levels to fight illiteracy. We have seen that UNESCO's assistance in these areas has taken many forms such as grants, scholarships, Thanks to these aid -which has been accompanied by internal efforts- Morocco has made great steps in reforming the educational and cultural system by introducing new structures and techniques for programming and planning, and has taken various steps towards universalization and democratization.

Examining the history of civilization in this light, we come to the following unequivocal conclusion: humankind has to make a transition from the culture of war and violence to a culture of peace and harmony. A culture of peace must be developed as a result of this transition as a process of spiritual enrichment of every single individual and the entire society.



As a researcher, I would have the honor finally to indicate some recommendations throughout my reading to the subject; I have come out with three references:

1. Alliance of Civilizations nowadays became an urgent need, it is a responsibility of the individuals, intellectuals, civil society, organisations and governments, and I see that all these segments must be ready for the challenges which faced the world today.
2. Generally, the ethical side of Man recently has become dirty, so responsible from different positions should create a program that makes the ethical side of human being as a prior objective.
3. I believe that dialogue, peace and tolerance cannot be done without a real intention of reform the political side and relations between nations, as a matter of fact, since political and personal benefits interfere in all the aspect of life, all the elements that alliance of civilizations are based on would be destroyed in front of negative dark side of Man.



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Youssef Ben-Naouar, Ph.D Researcher at University Sidi Mohamed Ben Abdellah Fez-Morocco, born on the 3rd of February 1987 in Fez, the scientific and spiritual city of Morocco, he got his B.A in English studies in 2014. Three years later, he successfully passed the M.A exam so that he got his Master in 2019 in the major of “Alliance of Civilizations and Interfaith Dialogue”, then he was chosen to peruse his higher education studies as a PhD researcher specialization of “Languages and Cognitive Sciences” at the same University.

Mr Youssef’s academic writings were varied, but generally tackled the issues of Human Sciences such as: Orientalism and translating the Islam heritage, Islam and the Impact of Jews writers, Andalusia memories to the Hebrew poems, and other more articles that were published in many Moroccan official Journals and websites.



The writer went through many different experiences at various domains; he used to teach English in many Language Centers. Besides, he worked as an operator in a famous company of car's production "Renault" and other commercial companies, also he spent a period of time at the Police Royal Academy as an Inspector Agent, currently he is a representative of a touristic company. These experiences have opened his mind and make him a wise and talented person.

In addition to his academics career, Mr Youssef is a talented person in the sport field, along with his black belt in Karate and other one in Kudo sport, he is also an instructor of Martial Arts and a General Secretary of the Moroccan National Commission of Self-defense and Special Protection.

Generally, the writer came through many experiences that open up the doors to understand, analyze, and interpret correctly what are behind the events, and I truly believe that who travels a lot is much better than who reads a lot.

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Andi Holilulloh, M.A.



Andi Holilulloh, born in Serang on May 3rd, 1990, He is the last son of 12 siblings, his father's name is H. M. Amin Makhtum and his mother's name is Hj. Raudatul Aliyah, he started his education at SDN Serang ilir (2003) Cilegon City, then he continued the Tsanawiyah level at Pon-Pes Dar-el Istiqomah Serang (2006) and the Aliyah level at MAN 1 Serang City. After completing his bachelor degree on Arabic Language Education of UIN Sunan Kalijaga Yogyakarta (2010-2013). His master degree was obtained on concentration of Arabic Linguistic at graduate school of UIN Sunan Kalijaga Yogyakarta (2015-2017). Currently, this second writer is completing Doctoral Study (Ph.D.) of Arabic linguistic, Islamic studies graduate school of UIN Sunan Kalijaga Yogyakarta.



In exploring academic field, the last child of Mrs. Hj. Raudatul Aliyah has had overseas experiences, started with student exchange programs at the faculty of education, Malaya University, Kuala Lumpur Malaysia (2012) and became an Assistant of supervisor of the Field Study program to the Faculty of Education, Malaya University (2017). His teaching experiences, lecturer of Arabic Language at Institute of Islamic Economics (STEI) Yogyakarta (2018-present). The youngest son of Mrs. Hj. Raudhatul Aliyah is also actively participating in national and international academic events such as seminars, conferences, workshops:

1. Presenter on the 5th International Conference on Interdisciplinary Behavior and social science, organized by CRC Press (ICIBSoS 2016).
2. Presenter at the International Joint Conference “Islam, Knowledge Production, Religious Authority and Law in Southeast Asia”, organized by the Postgraduate of UIN Sunan Kalijaga (13 March 2018).
3. Presenter at the National Seminar “Identity and Globalization: Measuring Cultural, Political and Economic Awareness of Indonesian Muslim Communities”, organized by IAIN Salatiga (28 April 2018).
4. Presenter at the International Seminar in Education Issues (ISPEN2018), organized by the Faculty of Education UM, Malaysia (5 July 2018).



5. Presenter at the National Seminar on “Media, Elections and Political Communication Welcoming the Indonesian Political Year 2018-2019”, organized by the Social and Political Science University of Diponegoro (August 2018).
6. Presenter at the 2018 2nd International Conference Opportunities and Challenges of Religion and Religion in the Era of Disruption (5-6 November 2018).
7. Presenter “How Hizbut-Tahrir spreads and accepted in Southeast Asia Countries”, this paper was presented at 13 March, 2018 on the International Joint Conference between UIN Sunan Kalijaga Yogyakarta and IIUM Kuala Lumpur.
8. Presenter “Kontribusi Imam Sibawaih dalam Perkembangan Ilmu nahwu Bashrah.” This paper was presented on 28 April 2018 during the National Seminar at IAIN Salatiga.
9. Presenter “The Influences of Globalization towards Islamic Education at Islamic Boarding House of Indonesia”, this paper was presented at 6th of July 2018 on International Seminar in Education Issues (ISPEN) 2018 at Malaya University, Kuala Lumpur Malaysia.
10. Presenter of paper “Influence of Social Media on Children” in a national seminar at FISIP Diponegoro University in July 2018.



11. Presenter of paper “Islamic learning process through social media: the Issue and the challenge of children’s future.” This paper was presented at 6th of November 2018 on the 2nd Ushuludin International Conference at UIN Sunan Kalijaga Yogyakarta.
12. Presenter of paper at the International Seminar on Arabic with the title “تجديد علم النحو للدكتور مهدي” al-Adidah (ad-Islamic) held by the International Class Kalijaga Yogyakarta on October 12, 2019.
13. Presenter of paper at the 2nd World Arabic Day National Arabic Language Seminar at Al-Azhar University of Indonesia (UAI) on 18 December 2019.
14. Judge of National Level of Alfiyyah Nadzam Creation Competition at the Sukarabic Fair, Adab and Culture Science Faculty of UIN Sunan Kalijaga Yogyakarta 2018.
15. Judge of the Qira’atul Pole Contest (MQK) at the Sukarabic Fair, Adab and Culture Science Faculty of UIN Sunan Kalijaga Yogyakarta 2019.
16. Judge of the Qira’atul Pole Contest (MQK) at the Cultural Week, Adab and Culture Science Faculty of UIN Sunan Kalijaga Yogyakarta 2019.
17. Judge of the National Arabic Language Speech Competition at the UKM SPBA UIN Sunan Kalijaga Yogyakarta 2019.



In addition, writers are also active in the world of writing, writing and research. As for scientific papers and research in the form of journals or books as follows:

1. The book “Epistemologi Ilmu Nahwu “ publisher of Trussmedia Grafika, published September 2018.
2. The book “Ibnu Ajurrum wa Afkaruhu fi Ta’lim an-Nahwi” publisher of Trussmedia Grafika, published September 2018.
3. The book “Ringkasam Nahwu Sharaf” publisher of Trussmedia Grafika, published September 2019.
4. Joint Book “Isu-Isu Sosial Menghadapi Dunia Tanpa Batas”, UII Press in 2019.
5. The book “Juara Pidato 3 Bahasa”, Araska Yogyakarta in 2020.
6. The joint book “Psikologi Perkembangan Anak dan Remaja: Pengasuhan Anak Lintas Budaya.” Rosdakarya Bandung Publisher, 2020.
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